THE UNIVERSITY OF ALBERTA

AN INQUIRY INTO THE EXPERIENTIAL BASIS OF COUNSELING

BY

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A THESIS

SUBMITTED TO THE FACULTY OF GRADUATE STUDIES AND RESEARCH IN

PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE OF

MASTER OF EDUCATION

IN

COUNSELING PSYCHOLOGY

DEPARTMENT OF EDUCATIONAL PSYCHOLOGY

EDMONTON, ALBERTA

FALL, 1985

THE UNIVERSITY OF ALBERTA

RELEASE FORM

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TITLE OF THESIS: AN INQUIRY INTO THE EXPERIENTIAL BASIS OF COUNSELING

DEGREE FOR WHICH THESIS WAS PRESENTED: M.Ed.

YEAR THIS DEGREE GRANTED: 1985

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ABSTRACT

This thesis began with the premise that clearly defined models, sophisticated techniques and pre-determined outcomes are not indicators of what gives a counselor the sustenance to continue in his work. Instead, it was postulated that these are the processes which may help establish a framework in which the counselor carries out his duties, but the underlying thought processes may bring about a sense of alienation or feelings of emptiness. To discover some of the indicators giving counselors the energy to continue counseling, the immediacy of lived experience as a force in counseling, became the main focus of this study. This was done to unearth information useful in placing personal meaning as a factor in the implementation of guidance and counseling policies and programs.

A comparison of the technological mode of thinking with a more existential viewpoint suggested that the way goals and objectives are separated from experience leads to alienation from life. The ensuing discussion on lived experience pointed towards a unity of life where meaning and understanding are at the heart of being in the world. Underlying dynamics to these forces were proposed as they pertained to the experiential basis of counseling.

Analysis of the interview transcripts revealed themes of alienation, unity and counselor's needs to make a difference. Underlying processes evolving from the themes suggested that

the experiential basis of counseling evolves from the interplay between processes of intending, creating, perceiving, controlling, responding, communicating and persevering.

Examining the immediacy of experience with the above processes in mind suggested the possibility of identifying day-to-day experiences which sustain the counselor in his work. Strategies for applying the processes in the implementation of policies and programs focus on present behavior instead of what ought to be happening. The energy generated in increased awareness of the present moment indicates that change and organizational development will be more thorough if lived experience becomes a primary focus.

ACKNOWLEDGEMENTS

A sincere expression of gratitude to Dr. John Paterson, my thesis supervisor, for his patience, encouragement, insight and fair-mindedness.

The support and interest of my committee members, Dr. Bruce Bain and Dr. Ken Ward is highly appreciated.

To my colleague and former partner, Sue McKenzie, a sincere note of thanks for being willing to use these ideas in our work with school staffs and administrators.

This thesis would not have been completed without the encouragement from my wife Barbara and patience from my children Robert, Jon and Elizabeth. To my family a great big thank you.

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CHAPTER I

THE PARAMETERS

INTRODUCTION

The major focus of this thesis was on the lived experience of counseling. In addressing the topic, emphasis was on the role of the lived experience of counseling in the development of theories, methods, guidelines, policies and counselor effectiveness.

Alberta Education's policy on guidance and counseling, for example, is filled with the language of goals: the pursuit of excellence, the search for a truth, the concern with knowledge for its own sake and the development of good citizens (Alberta Education, 1984). The counseling situation, as found in schools, is filled with mistakes, blunders, uncertainties, humour, gaps in reasoning, moments of deep contact as well as times of deception and frustration. Goals as reflected in policies and guidelines serve the purpose of bringing some aspect of life to the attention of people involved in a given endeavour (Laborde, 1984). If, however, the goals are taken verbatim then the work of the counselor is to help students get marks, degrees, credentials, or have knowledge, or get proper placement for students. Counseling may bring about these results, but the results are not the experience of counseling. In exploring the lived experience of counseling the focus in this thesis was on what keeps the desire to counsel alive instead of counselor effectiveness or

models of counseling. This emphasis was based on the presupposition that understanding is inextricably linked with meaning and behavior (Merleau-Ponty, 1962; Berg van den, 1963). Meaning is what keeps the desire to persist alive in human beings (Frankl, 1963).

Grasping for an understanding of school counseling as experienced by the counselor was an attempt to get at the essence of counseling. As such it became a search for the distinctive qualities of the lived experience of counseling. To simply say, for example, that the distinctive element of school counseling is to help people achieve their potential tells us something about the intention of counseling, but not a great deal about the lived experience of counseling. What is sought in this thesis can be summarized by "in esse", the Latin origins of the word essence, which means "that which exists." In investigating "that which exists" in counseling, the thesis was an exploration into the processes which keep the desire to counsel alive.

In focusing on the existential component of counseling, the thesis had precedent in the works of psychologists and phenomenologists concerned with how our technological mode of existence leads to alienation and loss of meaning in life. Acknowledging the usefulness of systematizing experience individuals such as May (1983), Frankl (1963) and Fromm (1976) suggest, however, that overemphasis on theories diminishes the importance of the immediate lived experience. Rollo May, for example, in contrasting Freud as representing

the technological mode, with Kierkegaard as an example of a more existential mode, states the issue as follows:

> I valued highly Freud's formulations... but these were still theories, Kierkegaard, on the other hand, described anxiety as the struggle of the living being against nonbeing which I could immediately experience in my struggle with death or the prostpect of being a life long invalid (May, 1983, p. 14).

The above passage is describing what it is like to live an experience as compared to theorizing about experience. theorizing about experience. In centering on the immediate experience May joins others in suggesting that involvement in the immediate lived experience is what gives meaning to an activity or event (Frankl, 1963; May, 1983; Fromm 1976). In exploring the lived experience of counseling this thesis was an attempt, by the author to discover what gives meaning to counseling.

To differentiate between the parameters or forces that are at play in and about counseling and the meaning of the activity, pertinent trends affecting counselors outside the counseling situation was briefly discussed in Chapter I. This was considered essential since a requirement of an investigator doing phenomenological research is that, in being part of the culture under investigation, the needs to be aware of its pre-suppositions. This knowledge improves the researcher's ability to recognize the cultural beliefs or pre-suppositions when they are encountered during the phenomenological interview (Gadamer, 1975). Hence, part of

Chapter I involved an examination of pertinent parts of the technological mode as it influences counseling.

THE SCHOOL COUNSELOR AND SOCIETAL TRENDS

A rapidly changing society where information about new techniques and theories in counseling and teaching, changing economic conditions and shifting values, forms part of the mosaic in which school counselors carry out their work. At the same time counselors are flooded with a wealth of concrete operations, "hands on " workshops and "how to" techniques (Adams, 1980). These factors and a cry for accountability in public education have resulted in paradigms for guidance and counseling being defined "from the outside" (Misgeld, 1983). Alberta Education's policy (Alberta Education, 1984) on guidance and counseling is, for example, a reflection of many assumptions, beliefs and values accepted as valid in guidance and counseling literature (Beck, 1963). Many of the goals, objectives or outcomes in affective or career development programs are also examples of guidance and counseling being defined from outside.

COUNSELING AND THE INFORMATION EXPLOSION

The confusion, excitement, and tension of school counseling may be due to pressures and expectations of schools, economic hard times, increasing complexities of problems and the sheer number of students in need of help. The amount of information about new or different ways to work with people could, however, well be another pressure point

for counselors. A pattern of knowledge having the potential for transforming the way human potential and life is perceived and lived, may be emerging (Ferguson, 1980). Research and thought in fields as diverse as humanistic psychology, neurophysiology, and quantum physics is unearthing data tending to support knowledge rooted in disciplines that have existed throughout much of human history (Brown, 1980; Pelletier, 1978). This knowledge of human capabilities has such behavioral indicators as the individual speaking over forty languages fluently, the housewife controlling her migraine headaches through voluntary control of body temperature functions and Jack Schwarz (Green, Green, & Walters, 1978; Schwarz, 1978) controlling pain or bleeding through voluntary control of body systems usually considered beyond individual conscious control.

As communication about such knowledge has increased, new techniques for working with people have evolved. More counselors, for example, are involved in teaching people how to learn through increased skill development in visualization, concentration, and memorization (Lee & Pulvino 1978). In spite of apparent conceptual weaknesses increasingly sophisticated communication models such as Neuro-Linguistic Programming are developing new, and integrating already existing communication techniques, into powerful tools for effective learning and living (Bandler, R. & Grinder, R., 1979). These discoveries form part of the

mileiu in which the counselors search for ways in which to carry out their work.

THE ROLE OF THE COUNSELOR

The Nichols thesis (Nichols, F.A., 1976) served as an indicator for change within the counseling profession of Edmonton Public Schools. With the implementation of the principles evolved from his thesis, the role of the counselor took on a different meaning. Words and phrases such as educational leadership, affective education and guidance and counseling programming mingled with expectations that placed squarely on the counselor's shoulders responsibility for the quality of a guidance and counseling program within the school. This change is in contrast to a past where discussions about methods of counseling were a reflection of the theoretical model and personal beliefs of individuals focusing on ways of helping people.

As with the excitement that surrounds new counseling techniques and methods, the management tools of goals and objectives are gaining increased support among administrators, counselors, and teachers. Increased communication about guidance and counseling goals, objectives, and techniques has led many schools within the Edmonton Public School System to implement not only affective education programs, but also processes of discipline based on principles that have long been part of the counselor's repertoire. The management, accountability and team approach to counseling received

political support when policy dictating that guidance and counseling be part of the educational milieu in Alberta (Alberta Education, 1984) was approved. The policy defined counseling as:

> ...a problem and treatment approach. The counselor assists students with a specific personal difficulty or a particular educational or career concern. Counselling services are intended to resolve conflicts experienced by individuals or small groups of students. Counselling activities involve the expertise of a counselor who has specialized skills. Referral to an outside community may be appropriate depending upon the nature and severity of the presenting problem. Coordination with community agencies and consultation with personnel in helping professions are vital components of counseling services. Students who may require more frequent counseling are those who have been identified as exceptional; those who have attendance problems; those who show poor school performance; those who need support and referral to an outside agency; and those who are new to the school." (Alberta Education, 1984, p.11)

The school counselor finds a structure in which to work within the broad context of what the policy has defined as a caring school. In the policy, a caring school is one in which development along three dimensions is delineated. These are:

1. Ethical/Moral Characteristics.
2. Intellectual Characteristics.
3. Social/Personal Characteristics.

It is within these parameters that the role of the counselor is defined. Through further refinement and specification, the policy points towards an outcomes based approach to counseling and as such increased specificity about

the goals, objectives, and methods for bringing about desireable change in the school counselor's clientele. It can then be said that a policy, translated into a local school board framework, helps guidance and counseling establish a direction and methods of estimating progress in achieving the outcomes of a program. Implicit in this process is the assumption that ideal and desireable human characteristics are known unchangeable facts.

PROBLEM STATEMENT

Adams suggests that the pre-occupation with new knowledge is no guarantee that either the student or educator will become more effective (Adams, 1980). He maintains, as do several other writers, that methods and techniques without consciousness of purpose lead to haphazard and questionable results (Maslow, 1976; Bateson, 1962; Downing, 1979; Laborde, G.Z., 1984). Purpose statements, however, are not the same thing as purpose. Purpose statements can be as lifeless as a blueprint that remains a blueprint. Purpose or intention is part of the on-going process of being in the world and feeling, seeing, hearing and intending with every action we undertake (Merleau-Ponty, M., 1962; Berg van den 1962).

Whether the issue be counselor effectiveness, accountability, method, or role, each of the facets discussed in Chapter I is likely to hold some meaning for the school counselor. Working in institutional settings, such as schools for example, places a counselor in the position of

working with and within values associated with that context. In other words, these parameters form part of the basis by which the counselor's contribution to the organization is evaluated. Since the counselor is part of that environment, the role is, to some extent, to have clients fit into that setting.

While the experience of fitting into an organizational structure is part of the counselor's daily life and affects how the counselor deals with his client, it is not the experience of immediacy sought in the thesis. The one element holding the most potential for getting at the meaning and therefore the lived experience of counseling was the client. To explore that dimension the main question in this thesis was "what does the student who comes to you as a client mean to you?"

METHOD

One problem for analytical research is appropriate instruments or questions for gathering information. In phenomenology, questioning is also a central issue, but in a different way. In the phenomenological approach the intent of the question is to bring out the experience behind the words (Colaizzi, 1978). To do this, the questioner is not so much a cross-examiner using a pre-set questioning format as someone who makes it possible for the interviewee to disclose himself to the interviewer (Smith, 1980). The kind of question used is, however, of significance in

phenomenological research. Gadamer (1979) suggests that no question is irrelevant but questions to which no reply is received are wrong questions. The questions must be answerable and as such, must continually connect with the living experience of the individuals in the interview. In addition, questions have a direction or intent as the sense of the question already contains the direction in which the answer to the question must come (Smith, 1980). In other words the type of questions asked must help the interviewed person relate his experiences to the issue in question.

Since the meaning of counseling was the main focus in the thesis, questions resulting in answers about the issue were used. It was discovered, for example, that asking the question "what does your client/student mean to you" produced head scratching or comments such as "I never thought of it that way." Although speculation about this type of response may have produced interesting ideas it did not get at the experiential basis of counseling. After ten trial runs, the question that consistently got the interviewees into a state where the exerience of counseling was explored was "what is it like for you to counsel a student or client." It was also discovered that that following the original question with the query, "what was that like," helped the interviewee explore the basic issue question more fully. This question, interspersed with specifying questions, where needed, formed the basis of the interviews. For example, when the interviewee completed a description of what it was like to

counsel someone, the experience was further explored by asking the question, "and what was that like?"

Five individuals were chosen for the interview. They included one administrator of counseling, one consultant of counseling, two school counselors, and one university professor in educational psychology with school counseling experience. The five individuals were chosen by using a criteria of excellence acquired either through position, reputation or accomplishment. One elementary school counselor was selected because the administration and staff at her school considered her outstanding in her job. A high school counselor was chosen because of his wide range of experience. The individuals were from the Edmonton Public School System and the University of Alberta. Each individual was interviewed and the responses taped. The interviews were then transcribed verbatim for analytical purposes as described in Chapter III.

Is it possible to gain insight into the essence of school counseling by interviewing five individuals? If the essence or meaning is universal or valid for many, then a comparative process is needed. This requires a sample containing the greatest possible diversity of counselors. From this point of view, five individuals descriptions of what counseling means to them are only five among many others. This sample can in no way suffice as a criterion for determining the essence of counseling. In a loose paraphrase of Heidegger on the essential essence of poetry, if the essence or meaning is

universal or valid for many, then it can only be reached through a comparative analysis. In that sense, the thesis failed in its purpose before it even began. This is true if one accepts the assumption that "essence of counseling" means what is gathered together into a universal concept, which is then valid in the same way for every counselor. But, to quote Heidegger as he writes about the essence of poetry:

> ...this universal which thus applies equally to every particular, is always the indifferent, that essence which can never become essential (Heidegger, M., 1979, P. 271)

Yet it was precisely a search for **essential** elements which formed the basis of this thesis. As such, questions of how counselors manage to create or perceive order out of the chaos of lived experience was a central issue. This almost demanded an exploration into the lived experience of counseling.

The five individuals interviewed were chosen because each one of them point towards that which is essential in counseling. The five represented:

1. the world of diverse experience within school counseling.
2. the world of the model builder.
3. the world of reputation as a "real" school counselor.
4. The world of implementer of models.
5. The world of the teacher of counselors.

Serving as five pointers towards what is essential in counseling, the words and phrases of these individuals were

organized into themes of lived experience. The inner connectedness between the themes brought into focus the essential essence of counseling.

THESIS OVERVIEW

A comparison of the objective, technological world view and the phenomenological point of view formed the basis for Chapter II. This led to a discussion of lived experience and the nature of meaning. In Chapter III, the author established the basis for the research method adapted in this thesis. Details of the method employed were outlined and data from the interview transcripts were analyzed accordingly.

From the descriptions of the experiential basis for counseling developed in chapter III, an attempt was made, in Chapter IV, to identify the fundamental structure of the experiential basis of counseling. The essence of counseling and implications of including this type of information in the development of school counseling programs and policies was discussed in Chapter V.

CHAPTER II

MODES OF THOUGHT AND LIVED EXPERIENCE

INTRODUCTION

This discussion of meaning and lived experience was an attempt to describe life as lived in the day-to-day activities of people. According to phenomenologists like Merleau-Ponty (1962) and van den Berg (1972), such an approach differs from a technological mode of inquiry because objectivity is viewed as taking in all available data in the phenomenon under investigation. In contrast, the technological mode of inquiry isolates out variables for study. Information which is not within the parameters of the variables are essentially, in the technological mode, excluded from consideration. Colaizzi (1978) maintains that this isolation of variables is but one example of how a view of concepts and theories as being apart from life is part of an alienation process separating us from lived experience. To explain this process more clearly, details of our present mode as it relates to counseling made up the first section of Chapter II. The intent of this section was to increase awareness of lived experience by describing what it is not. The second section of the chapter continued the clarification process by a critique of the technological mode. A description of lived experience and meaning was undertaken in the last part of the chapter.

THE TECHNOLOGICAL MODE

INTRODUCTION

In examining the technological mode of thinking, the main emphasis was on illustrating the way in which it permeates life in this society. Traceable through Aristotle, Galileo, Bacon and Newton, this mode of thinking has enabled mankind to reach the moon and also to build hydrogen bombs. Inherent in this world view is the linear belief that one event causes another. This belief has its expression in the work of educators and psychologists searching for ways to increase knowledge about people by identifying general principles apart from the lived experience of people. These principles are then used to design methods to modify or shape behaviors of individuals. The underlying belief is that some method will bring about a change in behavior.

The technological view is in direct contrast to Hume's idea that an event can never be proven, only inferred (Hume, 1956). This idea, written in 1768, is reflected in the twentieth century new physics where it is suggested that it is impossible to be certain that one event causes another (Zukav, 1979). The technological mode assumes that order can be found through the certainty of cause and effect relationships while writers such as Hume (1956) and Whitehead (1947) maintain that orderliness is a study in probabilities and meaning. The following discussion described aspects of linear thought as related to this thesis.

THE MODE IN ACTION

Over the years issues associated with school counseling have ranged from debates about counseling methods, resources, training and, more recently, the need for an integrative network or model for counseling. Nichols, in summarizing some of the literature pertinent to accountability and systems approaches, suggests that guidance and counseling needs to show worthwhile results (Nichols, 1976). A key to flexibility in method and approaches to counseling needs to be preceeded by a thorough theoretical grounding in counseling according to Downing (Downing, L.N.,1975). Both represent attempts to systematize counseling into effective ways of talking about or teaching counseling. The need for a unifying framework in which to counsel has also received attention from such notables as Tyler (1961). The common thread running through these writings is the need for conceptual knowledge to increase counselor effectiveness. In a similar manner, guidance and counseling policies such as that developed by Alberta Education incorporate a combination of conceptual frameworks and accountability strategies designed to increase counselor effectiveness (Alberta Education, 1981, 1984).

Counselor effectiveness becomes equated with the results of the interaction between the counselor and the client. For example, Alberta Education's task force on guidance and counseling specifies that guidance and counseling is to "... demonstrate the difference they make in the lives of others

(Alberta Education, 1981). Effectiveness is further specified when the task force suggests that the challenge for people in guidance and counseling is in "...developing programs the effectiveness of which can be measured" (Alberta Education, 1981). Further perusal of the policy suggests that hard data as derived from checklists or questionnaires will provide part of the basis "..upon which learned decisions can be made and provide criteria upon which accountability can be based" (Alberta Education, 1984). Effectiveness, then becomes associated with specified results achieved.

A scrutiny of Alberta Education's policy on guidance and counseling reveals that the amount of time in which something is done is part of what it means to be effective. The examples and illustrations of outcomes in the document indicate that achievement of outcomes by a specified time is desirable where possible (Alberta Education, 1984). When time is viewed in this fashion efficiency joins accountability as part of what it means to be effective. A further dimension is suggested by Downing when he outlines a procedure for reducing vagueness and stumbling in the counseling interview. He maintains that if long and short term objectives can be developed the resultant sense of direction will give counselors the flexibility to effectively choose the appropriate method of working with the client (Downing, 1975).

In summary, the technological mode as represented in

policy and competency based theory has as a basic goal effectivenesss. Effectiveness, in this mode, has at least the components of efficiency, accountability, and direction.

As counseling has evolved so have the methods and techniques available to counselors. Affective education programs such as DEVELOPING UNDERSTANDING OF SELF AND OTHERS (Dinkmeyer, 1970) and TOWARDS AFFECTIVE DEVELOPMENT (Dupont, Gardner, & Brady, 1974) have organized activities and processes designed to help children develop emotionally. Included in the design are outcomes to keep the teacher or counselor focused during the session. For example, one outcome stated in DEVELOPING UNDERSTANDING OF SELF AND OTHERS is that "The student will be able to elaborate on areas in which they have achieved independence" (Dinkmeyer, 1970). The outcome is achieved through the reading and discussion of a story. The stating of student outcomes as a result of a range of activities is a common denominator in the more fully developed affective programs such as DEVELOPING UNDERSTANDING OF SELF AND OTHERS (Dinkmyer, 1970), the HUMAN DEVELOPMENT PROGRAM (Palomares, 1975), and TOWARDS AFFECTIVE DEVELOPMENT (Dupont, Gardner, & Brady, 1974). Further examination of the programs show that their goals are similar to many of the goals stated in Alberta Education's policy on guidance and counseling (Alberta Education, 1984). Affective education programs and the policy outline student characteristics considered valuable to learning and personal development. Within this context, effectiveness refers to the degree to

which predetermined outcomes of the program have been reached.

ASSUMPTIONS OF THE TECHNLOGICAL MODE

Several pre-suppositions are revealed through the outcomes based models of affective education programs and government policies. In outlining desirable student characteristics and expected outcomes, the assumption is that children have a nature specific to themselves. This means that as adults, our responsibility is to structure conditions which will enable that nature to fulfill itself. In outlining ideal characteristics we assume that we know how the ideal human being functions. Yet not all behaviors are valued equally across all cultures nor do individuals across different societies behave in the same way. In other words, what is considered ideal human characteristics in one society is different from the ideals of another society. In either case, the pre-supposition that the ideal human being functions in pre-determined ways is related to the assumption that human behavior is shaped through outside forces. As a result of this outlook, specific strategies for shaping behavior points towards the pre-supposition of a linear cause - effect relationship between events and behaviors. In education, this means that in outlook and approach, the emphasis is not so much on the child as child, but on the child as he could or should be as an adult. As such the focus is on ways to shape the student, not on the student as person.

However, when goals and objectives refer to optimizing individual student capabilities (Alberta Education, 1984), the student as person is brought into focus. The focus of student as person is further intensified when activities and processes in programs such as TOWARDS AFFECTIVE DEVELOPMENT (Dupont, et al, 1974) are clearly designed to elicit, from the students their own experiences and feelings on areas outlined in the program. Yet the objectives, outcomes and topics themselves still place the teacher or the counselor in the position of viewing the student as a person facing him in some self-interested way. This means that the relationship between the counselor and the student is not immediate, but distanced by a claim to understanding the student beforehand. If one assumes, for example, that several interventions will result in a specified behavior, then the pre-supposition is that what an individual is like and what he needs before we begin our work is already a known. The underlying assumption is that the counselor, as change agent, is outside the experience of change that the client or student is going through.

A look at the affective education programs indicate that they have tasks associated with outcomes. The basis for this sequence include assumptions that learning is a process of progressive change in the learner's response to a static situation (Snygg, D. 1959). In other words, the situation or task(s) remain unchanged until the learner's behavior becomes more relevant and efficient. Since the situation remains

unchanged, the assumption is that changes have taken place in the learner and his behavior has, as a result of the task(s), become more relevant. The relationship between task and behavior is, in that sense, a linear cause-effect connection.

IMPLEMENTATION OF GUIDANCE AND COUNSELING PROGRAMS IN THE TECHNOLOGICAL MODE

As a way of illustrating assumptions related to the implementation of guidance and counseling resulting from policies developed in the technological mode, a hypothetical situation was developed for the purposes of this thesis. The illustration was based on the author's experiences in the implementation of policies and guidelines at school level.

Operating from the linear assumptions of a technological mode, schools go through processes for developing guidance and counseling policies and programs based on school district policies. These are based on the provincial guidance and counseling policy. Using their school district's policy on guidance and counseling as a beginning, school staffs translate the policy into the realities of their own situation. Part of the process involves an assessment of student, staff, and community needs. Results are collected, analyzed and translated into profiles of student, community and staff characteristics. From this information goals, objectives, and outcomes are developed. After further staff discussion, priorities and time allocations for the school year are determined.

The first evaluation of the school's efforts to develop a guidance and counseling program is on how well the school's counseling policy relates to system and general school goals. To make this more understandable and acceptable to central service personnel, to the province and to the public at large, the goals are translated into measurable behavioral objectives or outcome statements. Since teacher acceptance and teamwork are of primary importance, the clarity with which the guidance and counseling department explains how the outcomes are achieved is an important school indicator of a high quality guidance and counseling program. At the end of a specified period of time the degree to which the outcomes have been achieved forms the basis for evaluating the guidance and counseling program. This forms part of the basis for future school budgeting considerations.

ASSUMPTIONS OF THE GUIDANCE AND COUNSELING IMPLEMENTATION STRATEGY

In common with the affective education programs and government policy discussed in this thesis, are assumptions indicating the possibility of separating direction or outcomes from the world of experience. For example, needs assessments are made of a target group such as students or the community and these are translated into outcomes. The assumption behind this approach is that the individuals in the designated group will all have these needs and that these needs will be satisfied through the strategies associated with the outcomes. Underlying this is the pre-

supposition that there is an ideal for all and that this ideal can be reached through a satisfaction of needs. These assumptions are often reflected in the objectives and outcomes which are the end product of the implementation strategy. Lastly, good results are assumed synonomous with the discovery of methods by which to control individuals.

The above example suggested that the process of developing a school policy on guidance and counseling shows values related to group participation, logic and rationality, collaboration and participation, responsiveness and the interest of the group or society predominate. The illustration suggest that major points involved in this outlook include:

1. a group helping focus
2. examination of situational elements of the interaction process to discover causes
3. analysis of "problem behavior" and methods for solving or correcting it
4. bringing out potential negative forces such as aggressiveness and conflict into the open for resolution
5. feedback from others
6. interdependence is emphasized
7. being open is emphasized
8. learning from new concepts and experimenting with new behaviors
9. focus on changing organization's culture toward increased openness and shared decision-making.

The above discussion illustrated the organizational

representation of the view which Merleau-Ponty (1962), van den Berg (1972) and Colaizzi (1978) suggest is a combination of a positivistic and rationalistic way of interpreting existence. The positivistic tendencies show themselves in the assumptions that certain processes or mind sets are essential to organizational well-being. This is based on the assumption that people are, in some sense, the same. For example, cooperation is good for an organization and conflict is not. The subjective component in the organizational illustration is the idea that individuals and society do shape or give meaning to the world and that the designs invented are more dependable than the things of the world (Berg van den 1972). Both the positivist and the rationalist represent some valid and useful aspect of the world. On the one hand there is the positivist view that people are shaped by outside forces and on the other hand there is the view that those outside forces must be organized for the greater collective good. This combination formulates the world views of Alberta Education's policy on guidance and counseling and is the base of the affective education programs discussed earlier in this chapter.

CRITIQUE OF THE TECHNOLOGICAL MODE

A phenomenological view of affective education programs and the Alberta Education policy on guidance and counseling is that they represent, almost without exception, an immersion in a world view rooted in a technological faith. Whether membership is claimed in developmental, behavioristic or

wholistic traditions, the interest is in a search for objective knowledge about the student, either as expected outcomes or as some classification system (Adams, 1980). Implicit in this mode of thinking is the assumption that there is an orderliness to nature and that general principles can be applied to all things. The consequences of this world view are severe. To quote Smith:

> When carried to its extremes it never addresses the question of the meaning of experience except as it exemplifies or reinforces certain already given definitions as to the way reality is (Smith, 1980. P. 13).

Writers such as Merleau- Ponty (1962), Whitehead (1947) and van den Berg (Berg van den, 1972) suggest that this is the duality or mode of thinking separating man from lived experience and makes up the world of the technological society. Of this world Smith writes:

> The aim is not so much to comprehend the inner contentual richness of experiences as they co-exist in the individual and together operate toward the achievement of a meaningful goal. Rather the attempt is to exclude all distinctive elements in experience from the content in order that, wherever possible, the conception of psychic events should approximate the simple scheme of mechanics (position, motion, cause, effect) (Smith, 1980. P. 13).

The intent of this thesis was to consider the role of immediate experience as a factor in the development of policies and guidelines. Background to the approach taken in the project came from writers who suggest that the technological mode has brought about a society in which the

dehumanization process has led to the disintegration of modern man's sense of being and therefore his humanity (May, 1983; Frankl, 1963; Merleau-Ponty, 1962; van den Berg, 1962). Furthermore, Frankl amply illustrates that classifying or identifying dynamics place limitations on human beings that may not be a true reflection of man's capacities (Frankl, 1963). When the guidance and counseling policy outlines desirable student characteristics and skills developed, the effects are to place a limit on human capacity and make the educators and students other than life directed. That is, the smooth functioning of an organization tend to take precedence over the individuals within the organization. Shapiro, for example, outlines the possible negative consequences of the other directed instead of life directed approach within our society when he writes:

> ... they focus on the management of impressions, seeking to be noticed and differentiated from others, and attempting thereby to establish their individual worth and potency.... More and more, credibility and the impression one makes on others matter more than succesful completion of the task at hand.... The present mania for the proper technique and the concern for good performance hides a deeper determination to manipulate the feelings of others to our advantage (Shapiro, H.S. 1983. P. 135).

If we translate the above notion into the realities of the school counselor's day-to-day activities, the counselor, as a means of justifying his position, might become more preoccupied with satisfying decision-makers than in working with the children as they are. The readings suggested that at an

extreme level the meaning of counseling is lost in a plethora of techniques and slogans. Both the counselor and students will become the appendages of administrative control. In fact the effectiveness we are seeking via the technological approach may be in danger of being negated by the approach. Misgeld writes:

> Teaching and learning, education, in short, are translated into management tasks. This means that an administrative conception of what it means to account for [guidance and counseling] becomes the [reference] to which its activities can be accounted: that is, elucidated, explained, justified, etc. This transforms teachers and learners into appendages of a process controllable from outside the educational transaction in which both are involved and are engaged with each other as human beings. Each step in their development is open to inspection by someone outside the process, especially those who have the task of monitoring it (Misgeld, D., 1983. P. 235).

References to assessment in intellectual, academic, and vocational areas (Alberta Education, 1984) suggested that a continuing task associated with guidance and counseling is that of assessment. Although strong arguments can be raised in favour of ways of organizing experience, the danger in using the diagnostic tools of testing is the creation of a gap between the counselor and the student. Regardless of whether the result of testing is a number or a label, the student is classified according to set ideas about other people. The individual will be subsumed under, what Gadamer (1979) has called common psychological generalizations, truisms about human behavior or types of personalities. According to

phenomenologists, this process is one example of the application of positivistic research in our society (Colaizzi, 1978; Merleau-Ponty, 1962; Berg van den, 1972; Adams, 1980). Carried to an extreme, the application of such research leads to the type of alienation and de-humanization of concern to several prominent people in the helping professions (May, 1983; Frankl, 1963; Berg van den, 1972).

If categorization is diminished, the possibility exists that a student may be viewed in terms of the potential which he or she has. The gestalt notion of deepening awareness of one's present behavior to bring about a change in behavior is one example of how working directly with a human being can bring about significant change.

If classifying people according to pre-set labels constitutes one example of the alienating effect of positivistic thinking, then goal and outcome statements such as those found about desirable student characteristics (Alberta Education, 1984) have the potential of intensifying the alienation process. The description of desirable student characteristics does acknowledge the student as a person. This is particularly true when one takes into consideration statements related to optimizing individual student capabilities. Phenomenologists would claim the knowledge of the student as person is still self-related (Smith, 1980). The counselor, for example, understands the student as someone who faces him in some self-interested way. The student, in being evaluated in progress towards some ideal

trait or way of behaving is being reflected upon or about. This means that the relationship between the counselor and the student is not immediate. The result, according to Smith, is a mutual struggle for recognition and as such shuts out the heart of human understanding (Smith, 1980).

Whenever a policy or goal setting process is set into motion an opportunity to re-examine basic assumptions underlying the activity presents itself. Misgeld (1983) suggests that such an examination is needed to provide insights into the professions and their relation to everyday knowledge. The thesis writer assumed that if a guidance and counseling program, for example, is to have meaning for people involved in delivering it, then the realities of the individual situation needs to be part of the design. Beck (1963) maintains that if people are to really understand what they are doing they need to examine the beliefs that they have about the world. Phenomenologists, in turn, maintain that understanding is part of meaning - part of being in the world instead of isolated from the lived experience (Merleau-Ponty, 1962; Berg van den, 1972).

Are the technological outcomes of positivistic thinking and examination of lived experience and beliefs mutually exclusive? In theory, there is really no reason why they should be. The issue was not so much with the establishment of outcomes or the productive and organizational capacities of the technologial mode as with with the process of arriving at the outcomes in that mode. In an extreme sense, the pre-

occupation with the manipulation of people without consciousness of purpose and meaning appears to be the main issue evolving out the critique of the technological mode.

It was the personal experiences of this author and the influence of the ideas from the above readings which led to the research into the lived experience of counseling. As such this thesis was focused not on how effective counseling is in an outcomes based mode, but on what keeps the desire to counsel alive. This led to the decision to use a phenomenological approach in the thesis. To quote Rollo May:

> We are justified in looking to phenomenology for help in arriving at a concept which will enable us to perceive encounter itself when so far we have only perceived its distortion, transference (May, 1983, P.23).

LIVED EXPERIENCE

As assumptions with the potential of leading to the alienating aspects of a technologcal mode of thinking were outlined in this thesis, the question arose about what alternatives were available to that mode. The ensuing discussion attempted to outline some of the parameters associated with a more phenomenological or existential mode of thinking. This was done to identify some of the parameters or to get a sense of what was involved in this research project.

One's reaction to the statement "lived experience" could well be "how can experience be anything but lived?" Whether a

situation produces emotional states of boredom, excitement, indifference, or joy, they are all lived experiences. As such, combining "lived" and "experience" seems almost nonsensical. Yet when words no longer carry the power associated with their original context, the experience associated with them may be fact, but fact separated from life (Gadamer, 1975). In other words, the original intent is no longer there. Witness, for example, the minimal amount of lived experience associated with such phrases as "How are you?" and "Have a nice day!" These messages, originally based on intentions of care and concern, have been transformed into messages of greetings and dismissals. They are, in that context, examples of words that have been cut off from their original intention and intensity and are, to that extent, experience that, until called, does not exist. In this particular case, the experience of care is replaced by the experience of being greeted. This suggests that words are more than themselves in our day-to-day existence. When words speak through us, our tone of voice, body posture, rate of speech and a host of other non-verbal messages, show us words carry with them the history of the original intent. To the extent that the receiver of the message feels care or concern may be the extent to which the experience is an expression of living.

The above discussion suggests that "lived", as the "adjective" of lived experience, refers to a quality of experience. The dictionary definition of "lived" as an adjective is, "Having a (specified kind of) life or life

span" and suggests that time is a factor in lived experience. For example, to say that the counseling session lasted one hour tells the reader little about time as a lived experience. If, however, someone says that the counseling session went on and on, one gets the idea that time slowed down within that experience. This example is an interesting contrast between the phenomenological notion of time and the way in which time is used within the technological mode. In the technological mode one hour is always one hour, a measurement. In phenomenology the experience of the situation within that time frame suggests that one hour is not the same as another hour. In other words, time acquires a different meaning within the context of lived experience than in the world of measured time.

Further study into the meaning and origins of the adjective "lived" suggested that a lived experience must have life enhancing qualities. Life enhancing experiences requires persistence, freedom, openness and a suitable place as part of the experience. Indicators that an experience is lived is possibly related to the degree to which the above are part of the experience. This, in turn, will be reflected in the way that time is experienced.

Direct involvement or doing dominates the definition of "experience". This message is modified by the consideration of time in which an event is directly participated in and the fact the totality of one's previous experiences play a role in the way that one experiences a present event or activity.

Latin and French roots of the word suggest that "to try", "to test" and "to experiment" are at the basis of this word.

When the etymology of "experience" is combined with present day definitions of the word, the result is a term permeated by references to direct action. There is, however, a quality to the action associated with the term which suggests that it be action of a nature demanding effort, risk, and involvement. One may speculate that the degree to which these factors are present in a situation is the degree to which a direct experience is taking place. Is a counselor who is concerned with the effectivenes of his work, for example, seeing, hearing and feeling what is happening in the counseling situation or is he experiencing something else? Commonsense tells us that he is only partly with his client and the other part is somewhere else. This does not mean that such an occurrence is not part of the lived experience of counseling. It does suggest that the process of counseling, the interaction between the counselor and his client is not as full an experience as outlined in the definition and etymology the word. The interplay between the counselor and his or her lived world plays a large part in the effectiveness of working with a client and also plays a part in the degree to which the counseling session is a lived experience. If the counselor is not able to focus on the counseling situation then the quality of that session deteriorates in terms of being a living encounter with the client.

The foregoing discussion suggested that a study into

lived experience deals with the immediacy of living. To use Rollo May's phrase, it is a way "to percieve encounter itself" Phenomenologists suggest that an exploration into lived experience is an inquiry into the essence of events, things and behaviors (Merleau-Ponty, 1962; Heidegger, 1979; Berg van den, 1972). In that sense, developing a plan or designing are lived experiences as are giving tests and interpreting the results. They are lived experiences because they are happening. The difficulty arises in the partitioning of experiences as a result of these interpretations. One may become so convinced of the reality of the assumptions behind those interpretations that life as lived is beyond grasp and one is not conscious of the self as an actor in the world. Instead the lived experience becomes a world of concepts separating man from life in the world.

Our experiences are what give us meaning. According to Merleau-Ponty how a meaning emerges depends on our perceptions (Merleau-Ponty, 1962). It does not mean, however, that everything is an experience. If something is not part of the context of life, as lived at the moment, it does not carry meaning and is not "in" the experience. A counselor, for instance, involved in dialogue with a client may have books, tests and other materials in his office, but until they are needed, in other words become purpose or intention, they are facts not experience. The stimuli are there, the fact of the perception is there, but not the perception itself (Merleau-Ponty, 1962).

In studying the essence of an act, behavior or event, the intent is to gain understanding and meaning of the area being investigated. The result of such a quest is, on one hand, more questions than answers and, on the other hand, a realization that human existence and the world constitute a unity so basic and so important that either one is nonsensical without the other The attempts to partition this unity is what, according to phenomenologists, leads to alienation from life and therefore loss of meaning. In looking for the essence of an act, behavior or event, phenomenology is attempting to discover the connections which makes something whole.

The following example, based on the author's own experience, served to illustrate several of the above points (In this illustration, the name "Eric" is a pseudonym):

> Tension and uncertainty permeates the room. I listen to Eric's well modulated voice as he carefully outlines his perceptions about what children ought to be doing, what teachers should be doing. He then turns to the weighty responsibilities of his own duties as a counselor. He speaks about the overwhelming task of working with children of single parents, the conflicts associated with melding children from different economic classes and the problems of changing values around such issues as sex, drugs and the work ethic. Eric believes attitudes of student's and parents have reached a deplorable state. In his opinion, the student's lack of a proper work ethic and their casual attitude toward others reflects a society wide malady.
>
> As Eric discusses his world of counseling, his words are accompanied by a downward movement of the head and drooping shoulders. The bleak, stern environment of his office darkens as his pattern of speech is frequently

> interrupted by sighs. For all intents, Eric conjures up visions of a man carrying the world's problems on his shoulders. Frequent headshakes deliver the message that the world has fallen below his standards.
>
> Being with Eric is an experience in which the surroundings, his voice and posture and the message he is delivering triggers, within me, images of someone struggling within the walls of a prison.

What kind of meaning is involved in the preceding experience? An analysis of the description and words in the example of Eric would undoubtedly unearth hidden meanings and crucial or essential aspects in that situation would begin to emerge. The intent, at this stage in the thesis was, however, to illustrate some of the important aspects of the phenomenological mode as it pertained to the thesis. As such, the illustration was not analyzed or reflected upon in a phenomenological mode.

In noting Eric's reaction to his situation, the emotion of "frustration" comes to mind. He is frustrated or overwhelmed by his job. If we view the world through a model dividing reality into separate parts, the conclusion may be that Eric's frustration is an internal state. In other words, his emotional state is within himself. The phenomenological notion about Eric's state is that it forms part of a living process which cannot be broken into parts. Colaizzi summarizes this principle when he suggests that whatever we see is first about ourselves as we are connected to the world (Colaizzi, 1978). Eric's frustration, for example, is not an internal state, but is a reaction directed

towards some part of the worl as he perceives and lives it. To paraphrase Snygg on phenomenological fields, Eric's perceptions and behaviors are based on the way he experiences the phenomena of which he is a part. How Eric identifies and reacts depends on the past experiences that are triggered to shape the future as it reveals itself in this instance (Snygg 1959; Berg van den, 1972). The situation in which Eric finds himself in the illustration is with his consultant. In his behaviors, Eric is attempting to have an effect on the consultant. In other words, Eric's reaction did not happen in isolation, but is part of his existence at that particular moment. Van den Berg suggests that this is true for all existence (Berg van den, 1972). According to this view "life context" decide whether a fact or condition, be it a memory, an object or word becomes reality. In the phenomenological mode, the individual and the situation create each other through intention. Within that world meaning and understanding are always there pre-reflectively even though we are not always able to put it into words and other signs.

In summary, the unity of lived experience is a unity of immediate action and intention and a unity of the past present and the future. Intention and purpose are not something outside life, but life continually expressing itself.

Within this unity, there is not a word or gesture which does not have some meaning. In the illustration of Eric, for example, his body posture, tone of voice and the environment

through which he expresses himself all contribute to the meaning that he and the consultant are living. If Eric, for instance, had indicated that he was frustrated or depressed, but his voice and body posture indicated otherwise, a different experience and meaning would have emerged. Again, the totality of the immediate lived situation is the lived experience. In that unity we are intention expressed, a process.

To quote an analogy from Arthur M. Young's REFLEXIVE UNIVERSE:

> Purpose is the important factor in developing a machine. The tendency of philosophers who know nothing of machinery to talk of man as a mere mechanism - intending by this to imply he is without purpose - shows a lack of understanding of machines as well as of man. Indeed, there never was a machine that did not have purpose. And there is perhaps no purpose that does not require a machine, whether a human body or some other kind, to achieve it.
>
> From the fact that examination of the physical parts of a machine, often referred to as the hardware, will not disclose the purpose unless assembled and in operation, it should be easy to infer that one cannot understand man by an examination of his physical organism, his body, alone (Young, A.M., 1976. P. xx).

LIVED EXPERIENCE DEFINED

In summary an exploration of lived experience is a study into the essence of events, things, and behaviors (Merleau-Ponty, 1962; Heidegger, 1979; van den Berg, 1962). Whether the essence studied is an event, thing, or behavior, the

research takes place in a framework revealed through space, time and the world as we live it (Merleau-Ponty, 1962). As such, essences of space and time are themselves revealed through the study of events, things and behaviors. Space and time assume a meaning depending on what is happening at a particular moment. A counselor, for example, involved with a difficult client may find time going slowly and his office taking on the characteristics of a prison. In that context, time and space are lived experiences whose essence are revealed by the events, things and behaviors which are part of the experience. The illustration suggests that in studying the essence of an act, behavior or event, the understanding which evolves leads to meaning and a realization that human existence and the world constitute a unity so basic and so important that either one is nonsensical without the other (Colaizzi, 1978). From this perspective, a student or client's behavior is always relevant to the situation as he interprets it at the moment (Snygg, 1959). Predetermined outcomes, in contrast, tend to focus attention along a narrow perceptual band and have a high likelihood of negating the relevance of the student's behavior (Bateson, 1962; van den Berg, 1962). From the student's perspective, for example, the own behavior makes sense, it has meaning. Anger, for instance, has meaning because it is directed towards something. Rather than experiencing it as an internal state, the anger is directed towards some part of the world (Colaizzi, 1978). That part of the world has also revealed itself through the emotion anger. Briefly stated nothing

happens in isolation. There is an original contact with others or objects which is a living experience. A writer, for example, becomes his problem; he gets into his problem and he frees himself when he solves it. In a similar manner, a client's improvement is concurrent with changes in the way he observes the situation in which he exists. This is different from the technological mode where the behaviors gradually become more relevant to the situation. In other words, in phenomenology the situation and client create each other (van den Berg, 1962).

MEANING AND LIVED EXPERIENCE

The unity of lived experience is a unity of immediate action and intention. For example, an object such as a chair invites the person to assume a form; the body forms the object. The chair is obviously for sitting. In that sense the chair and the human being are not two independent variables in existence. They depend on each other and give each other a kind of meaning. Similarly, a counseling session would not exist if there were no problem or issue to give the context of client and counselor interaction meaning.

How a meaning emerges depends on our perceptions. If something is not part of the context of life in which we find ourselves, even if stimuli are continually bombarding our senses, those stimuli are not necessarily a lived experience (Merleau-Ponty, 1962). As van den Berg points, out different people looking at the same street will not be seeing the same

street. They see their age, their background, their upbringing, their sex, their occupation and their intelligence; they see all their own qualities and characteristics in the street around them; the street has a different meaning for each of them. The street is different for individuals because their life experiences and therefore their perceptions are different (Berg van den, 1972).

From the parameters of lived experience as outlined in this chapter, the author then began his inquiry into the experiential basis of counseling.

CHAPTER II SUMMARY

In outlining thought processes and assumptions associated with the technological approach to life, Chapter II represented an attempt to show some of the processes contributing to the feelings of meaninglessness often found in our society. Through a critique of these pre-suppositions, it was suggested that the way goals and objectives are separated from experience, categorizing students based on normative data and defining desireable performance outside of the lived experience, leads to alienation from life itself. The discussion on lived experience suggested that processes inherent in the etymology and meaning of the terms "lived" and "experience" pointed towards a unity of life in which meaning and understanding are the primary forces through which the essence of living is expressed. Underlying dynamics to these forces were proposed and illustrated as

pertaining to the experiential basis of counseling.

CHAPTER III

RESEARCH METHOD AND DESCRIPTION OF DATA

THE PHENOMENOLOGICAL QUESTION

Much of the effort in this thesis was, up to this chapter, aimed at identifying pre-suppositions and circumstances which are part of the technological mode. According to Colaizzi (1978), to release oneself from the technological attitude of which one is a part, requires the researcher to become aware of the personal pre-suppositions held in relationship to that mode. As part of developing the appropriate phenomenological question(s) for this study (Colaizzi, 1978), the researcher questioned his own pre-suppositions about counseling and meaning. This was done to discover his beliefs, hypotheses, attitudes and hunches about counseling. The end result of the process was the following description:

Times when the counselor feels alive in counseling are when the client and counselor truly affect each other. Those are the occasions when overt concern with procedures, techniques and outcomes are negligible. Instead, the quality of the dialogue is at a level where both the client and counselor are intensely involved in attempting to understand what is going on in a particular situation. Occasions which are draining are those times when the counselor feels that the other person must be shaped in some pre-determined way. This pressure may come from expectations of teachers, parents,

administrators or the children themselves. When the counselor believes that the main purpose of a task is to put on a show for someone, a feeling of emptiness prevails. It is also noticeable that even though a counselor is intrigued by, and trained in, different techniques, there is a feeling of dissatisfaction when techniques are the main focus on the job. Moments of high feelings of self worth have been those times when clients tell or show that they are getting on with their lives in constructive ways. Feedback about counseling results from colleagues and administration, even though very positive much of the time, gives one less sustenance then what happens in the counseling session.

The above statement provided the preliminary basis for the formulation of research question(s) for the thesis. After discussion and trial runs with a number of people, it became apparent that even though the thesis was about the meaning of counseling, questions dealing directly with meaning were not easily answered by the interviewees. That is, the people had difficulty in carrying on a dialogue around questions such as "what does the client who comes for counseling mean to you." The question eventually evolve into "what is it like for you to counsel a client." Following-up the initial interviewee reply with the query "and what is that like?", deepened the dialogue to such an extent that intentions, circumstances of the school counselor and experiences and meaning of counseling were expressed in the interviews. The question, "what is that like?", thus formed

the basis by which the interviewees explored their lived experience of counseling.

METHOD OF ANALYSIS

Five individuals were chosen to be interviewed. They included one administrator of counseling, one consultant of counseling, two school counselors, and one university professor in educational psychology with school counseling experience. The five individuals were selected because each one of them represent a major facet of counseling. Specifically, the following dimensions of counseling were represented through the five interviewees:

1. the world of diverse experience in school counseling.
2. the world of the model builder.
3. the world of reputation as a "real" school counselor.
4. the world of implementer of models.
5. the world of teacher of counselors.

Serving as five pointers of what is essential in counseling, the words and phrases of these individuals were taped, transcribed verbatim and organized into themes of lived experience.

The following steps, recommended by Colaizzi (1978) formed the basis for the analysis of the transcripts:

1. Each transcript was read to obtain a feeling for them. This was a preliminary step to make sense out of the utterances from the interviews.

2. Words and phrase that directly pertained to the thesis topic were extracted in this step. Table 3 - 1 contains a listing of the extracted significant statements. Words and phrases implying counselor needs to make a difference in the client's lives were classified under the heading of "Impact". Phrases suggesting a satisfying, wholistic experience were grouped under the term "Unity", while statements alluding to fragmentation were listed under the heading of "Alienation".

3. In step three the challenge became one of formulating meanings from each of the significant statements. The aim was to go from what the interviewees were saying to what they meant. The requirement was that the meanings arrived at should not sever all connections with the original transcripts. Yet the formulations were to discover and illuminate meanings hidden in the lived experience of counseling as expressed in the transcripts. It was at this stage that the etymology of words was used as one means of triggering what Colaizzi has called the "creative insight" required in this step (Colaizzi, 1978). Gadamer's ideas on the power and depth of words lay at the base for the selection of this particular strategy (Gadamer, 1975). In addition, Cluster writing as described by Gabriele Rico (1983) was employed to allow the meditative and creative aspects of phenomenology to express itself through the power of words. According to Rico (1983) cluster writing is:

> a nonlinear brainstorming process akin to free association. It makes an invisible design-mind process visible through a nonlinear

> spilling out of lightning associations that allows patterns to emerge. Through clustering we naturally come up with a multitude of choices from a part of our mind where the experiences of a lifetime mill and mingle. It is the writing tool that accepts wondering, not-knowing, seeming chaos, gradually mapping an interior landscape as ideas begin to emerge. It is an openness to the unknown, an attitude that says "I wonder where this is taking me?" Clustering acknowledges that it's okay to start writing not knowing exactly what, where, who, when, and how. Most writers acknowledge that this is how it inevitably is anyway (Rico, G.L., 1983, 28).

4. The aggregate formulated meanings of the five transcripts were organized into a cluster of themes. The end result of this process was the emergence of themes common in the five transcripts. The processes were similar to step 3, but the "creative leap" was that of going from what is given in the themes to meanings sought in the themes.

5. Each of the clusters of themes were referred back to the original transcripts to validate them. In other words, the transcripts were examined to see if anything had not been taken into account in the cluster of themes and whether the cluster of themes proposed anything which was not implied in the original transcript.

6. Points of discrepancy were identified between the various clusters and some seemed totally unrelated to other ones. At that point, it was accepted that what is logically inexplicable may be existentially real and valid. Data which did not seem to fit were accepted as part of the phenomena and included by employing the techniques outlined in step 3.

In addition, a Neuro-Linguistic programming technique known as "chunking" was used to connect the data into a meaningful whole. Briefly stated, chunking refers to a process whereby information is either broken down into smaller bits of information or moved from a specific bit of information to a more inclusive category (Laborde, G.Z., 1984). Table 3 - 2 presents a summary of the identified clusters of themes.

7. The results of all of the above were integrated into an exhaustive description of the experiential basis of counseling.

8. In Chapter IV the process of identifying the experiential basis of school counseling continued. This was done by translating the exhaustive description of the experiential basis of counseling into a statement of of its fundamental structures.

ANALYSIS OF THE TRANSCRIPTS

EXTRACTED SIGNIFICANT STATEMENTS

A study of the interview transcripts revealed common elements or patterns of meanings among the five interviewees. The words and phrases in Table 3 - 1 represent, to a large extent, what each of the interviewees were saying. The word "nebulous", for example, refers to the anticipation, excitement and, on occasion, apprehension experienced by the counselor before the first interview with a client.

Statements such as "whether you are with a client or working" and "people come into me" do not, at first glance, fit into the general pattern. They were, however, included in the list as potential sources for new discoveries. In other words, these words and phrases were uttered and they are therefore part of the data.

The extracted words and phrases served a two-fold purpose in this study. They served as triggering points for further examination of the transcripts and pertinent words and phrases were also extracted from the context of the transcripts and their meaning was examined according to definition and etymology. With this enriched meaning, they were returned to the context of what it is like to counsel someone. The purpose of the extracted significant statements was to provide the raw data to identify major themes in the interviews.

Table 3 - 1: EXTRACTED SIGNIFICANT STATEMENTS

Impact	Unity	Alienation
- nebulous - I make a difference - recognition as someone who cares. - come on fellow, wake up. - it has taken me two and a half years but I've trained him. - when they're showing themselves they like you to be there and listen. - we could develop them. - I have a need to be helpful. -scary kind of feeling.	- people who come into me. - the epitome of sharing. - they're just little things. - a desired point has been reached. - whether you're with with a client or working. - in tune with. - learning from my clients. - in the counseling office, I'm not afraid to talk; you're not afraid to talk.	- I don't want to to be wrong. - confines. - that's not the the client's problem; that's my problem. - what if I don't do such a good job. - things wear heavy and the ticking of the clock intrudes very loudly. - you feel all knotted up.

Table 3 - 2: CLUSTER OF THEMES

1. Counseling is experiencing the emotions associated with those one gets when approaching the unknown.
2. Clients have an effect on counselors.
3. Counseling is stepping between a client and his problem.
4. The degree to which a counselor can make a difference in bringing about change is a source of satisfaction for the counselor.
5. Counseling is personal contact in a safe environment.
6. In educational institutions, counseling is a quest for personal and professional credibility and survival.

DESCRIPTION OF RESULTS

INTRODUCTION

In this section, the intent was to elaborate on the Cluster of Themes outlined in Table 3-2. The process was one of reflecting on the original transcripts as a means of preparing for the identification of fundamental processes and structures of meaning as discussed in Chapter IV. This is also the section where the writer began to reflect in a way that brought his own experiences into play.

COUNSELING AND THE FIRST INTERVIEW

A counselor preparing to meet with his client for the first time goes through many of the emotions experienced by people facing new or unexplored situations. Feelings of doubt

and apprehension mingle with emotions of excitement and curiosity. Much like an explorer checking to make sure that he has the proper equipment for his journey, the counselor searches his repertoire for the skills and experiences which will enable him to understand and work effectively with his client.

COUNSELING AS AN EXPERIENCE IN UNITY

As counselors work with their clients, it becomes apparent that, regardless of success or lack thereof, the clients have an effect on the counselor. Successful sessions often result in freedom from physical and mental distress as is evidenced by relaxed postures and open, spontaneous dialogue. Not unlike the emotional state of a family on a holiday in a comfortable car and with an agreed upon destination, the counseling session almost runs by itself.

When the counselor and client are deeply involved in working on an issue, counseling is no longer work. Although the issue at hand may require considerable effort, the effort is effortless. Similarly, much struggle and grappling with the issue may be part of such a session, but the session itself is not a struggle. This when both the client and the counselor come out of hiding and show themselves. Yet in exposing those aspects of the self usually hidden because of perceived vulnerability, neither the vulnerability nor the showing are issues, or even within conscious awareness. It simply is happening. These are the circumstances where

silence can be the epitome of sharing and time and place are not part of the lived experience. A counselors is left with the feeling intervention has made a difference. What may be frequently ignored is that such a session makes a difference to both the client and the counselor. Counseling sessions of this nature are an expression of the unity of lived experience. As the counselor's attention, for example, is completely on the client, his reactions are made without overt reference to strategies. Aproppriate strategies seem to flow with the session. The client, as part of the experience, is receptive to the process and the presenting problem is seen in a new light. This is where the problem becomes manageable and a counselor feels he has made a difference.

THE CONTEXT OF ALIENATION AND COUNSELING

On other occasions, however, things seem to fall apart. If, on a holiday, the car breaks down, or the driver takes a wrong turn or there is disagreement about which is the most desirable destination, then tempers flare, the car becomes a hot and confining place and the minutes seem like hours. When this happens people are uncertain about what to do and squabbles about who is to blame and what should be done next often occur. In other words, the travellers are stuck in the situation and with each other. Like the travellers, when the counselor finds that things are wearing heavy and the ticking of the clock intrudes loudly into the session, the session may be falling apart. At such times the counselor may leave the room to get a cup of coffee, or blame himself for not picking

up the messages that the client is sending his way.

The child seeking the counselor out on the playground, the client who becomes a learning experience for the counselor, and the young woman trusting a counselor enough to reveal intimate details of concern become "just a little thing" as issues of counselor credibility and survival enter the picture. At one level, a counselor may compromise his own beliefs about appropriate ways of dealing with people to show the teachers and administrators that he is able to get worthwhile results according to the standards of the organization. Depending on the intensity of personal beliefs, this may cause the counselor to engage in activities designed to convert people to the world view held by the counselor. Yet the experiences associated with the uncertainties and frustrations of interruptions from what they are trained to do, be it in the form of demands from administration, teachers, or for the trainer of counselors, from the demands of learning new models of counseling, tend to take away from the immediacy of the lived experience of counseling. In other words, not only do the counselor's own expectations take away from the experience of the immediate counseling session, but perceived expectations of outside forces serve the same function.

COUNSELING STRATEGIES AND THE NEED TO MAKE A DIFFERENCE

If one translates the etymology and definition of the word "intervention" into the the context of counseling, then

counseling is the experience of stepping between the client and his problem. To do this, the counselor becomes both part of and apart from the way in which the client is managing a given issue. When the counselor becomes entangled in the client's issue, he attempts to withdraw, to get a fresh perspective of the issue. Not unlike the driver of a tension filled car, he will stop the session and go outside for a stretch and a breath of fresh air before continuing his journey. If this fails to improve the situation, the counselor often finds it difficult to gain the flexibility needed to intervene effectively. Not only does the counselor find it difficult to focus, he also begins to live the client's problem. In more successful interventions the counselor more likely lives the client's solution, even as the counselor and client are working with the problem area.

SUMMARY

The above discussion suggested that the experience of counseling is permeated by a need to make a difference and the feelings of worthwhileness that come from making an effective intervention. Although the type of intervention may range from the indirect approach of working with teachers to bring about change in students to working directly with the client on the issues, the main goal of the counselor is to find the intervention strategy which will make enough difference to bring about the desired change in the client.

As the lived experience of counseling began to unfold

through the transcripts and the descriptive translations a glimpse of a deeper meaning began to show itself. Within each one of us, an energy which is both active and potent leads us towards and through the challenges and changes that are part of being a living entity expressing itself even as it searches for ways of self-expression. Counselors, in expressing themselves through their vocation, are living their intention. Their reactions to clients and the influence of outside forces suggest that they have some ideal image or idea of what people should or could be like and what behaviors may lead to a realization of that potential. In Chapter IV, the writer attempted to identify and define these proceses and structures.

CHAPTER IV

FUNDAMENTAL STRUCTURES AND PROCESSES

In this Chapter, the challenge became one of identifying the essential parts of the lived experience of counseling as expressed through the interview transcripts and the descriptions in Chapter III. As such, it was the writer's responsibility to attempt to reduce the ideas offered by the interviewees to their basic essence. To remain true to his own perceptions and still respect the integrity of the words and ideas expressed by the interviewees, the author was required to maintain a connection between his interpretive work and words and ideas of the original transcripts.

FUNDAMENTAL STRUCTURES AND PROCESSES DEFINED

The following discussion on the meaning of fundamental structures and processes is based on definitions derived from Fowler & Fowler's THE OXFORD DICTIONARY OF CURRENT ENGLISH (1964) and Eric Partridge's ORIGINS: A SHORT ETYMOLOGICAL DICTIONARY OF MODERN ENGLISH (Partridge, E., 1983).

What is meant by fundamental structures and processes in the lived experience of counseling? Speaking of something as being fundamental, is a way of talking about the essential parts of something. In that sense, Chapter IV represented an attempt to describe or identify those parts that make counseling what it is. The word "fundamental", however, does not show how the parts are organized to work together as a

unified whole; there is an organization or structure through which the parts function to fulfill the purpose of the whole. In identifying essential aspects of the lived experience of counseling the task was also one of determining ways in which these parts fit together. This made it necessary to identify structures associated with the essential components of the experience. Lastly, a functional structure has, as part of its existence, operations or tasks which are expressions of its purpose for being. The identification of processes associated with the lived experience of counseling consequently formed the basis of the work in Chapter IV.

To illustrate the above, fundamental structure refers to underlying processes permeating a particular activity or session. Communication, may, for example, be considered an underlying process in a counseling session. How the process works, however, relates to functional structure inasmuch as the counselor listens to the client in a particular way. This does not mean that the counselor's way of listening is the only means of listening. Several strategies for listening or paying attention communication from the client exist. One counselor may, for instance, be listening to content while another counselor will pay attention to expressions of feelings. to listen or pay attention to what is being said and what is not being said. The aspects of listening brought into play are part of the functional structure. The more fundamental structure is the process of listening and listening is one part of communication.

THE CREATIVE PROCESS AND COUNSELING

When a counselor indicates he is experiencing feelings of apprehension, uncertainty, curiosity and excitement before meeting a client for the first time, he is pointing towards some of the dynamics associated with that experience. As the counselor goes through the experience, a question of what will be needed to work effectively with the client often appears. This question will lead to search for experiences and ideas of how to work effectively with the client. A search through the transcripts and associated themes in Chapter III revealed that the process of reacting to a doubtful situation in this manner is a recurring theme. It can happen at any stage of the counseling process.

Counselors, to varying degrees, attempt to influence or train others in the counseling mode of thinking. Phrases such as "planted the kernel" and "took me two and a half years, but I trained him" point towards a deeper relationship between the creative process and the lived experience of counseling. Maslow, for example, suggests that a sense of vocation is a common characteristic of self-actualizing people (Maslow, 1972). According to Maslow, these people express much of their beingness through work. There is evidence of this happening in the counseling sessions of the interviewees. Notice, for example, that phrases such as "epitome of sharing" and "in tune with" are references to sessions in which the flow between ideas, thoughts and expression characterizes the interaction between counselor

and client. Conversely, phrases such as "you feel all knotted up" and "things are not going as they should be going" suggest occasions where the creative process is being blocked. The above contrast suggested some ideas of what is involved in the creative process.

Creativity as a fundamental process in counseling is noticed on occasions where involvement in the session is expressed through a flow of ideas, thoughts and expressions. These are instances when boundaries between work and play, and client and counselor blur. During sessions of this nature, the spontaneous interaction between counselor and client results in an interplay of ideas, thoughts and actions. At such moments, time, recognition from others and place of work are of secondary importance. The client and counselor are simply involved in the lived experience of counseling. At this stage, as part of the lived experience, a structure of creativity emerged.

The beginning stages of the creative process tends to be characterized by chaos and uncertainty. To work effectively with the personal chaos which the client frequently brings to the counseling session, a certain order or structure is needed in that situation. If the counselor is viewed as the prime agent in creating the ideal situation, then the result of the creative process is order to work with disorder. In other words, an order conducive to creative processes is the structure developed by the counselor's initiative and the client's needs. In that sense, the line between the

the counselor, and the created (the client and the situation) blurs because in the act of creation the counselor is not only bringing forth the offering "that it (the situation) be", but also the offering that 'he be.' To quote Heidegger:

> The more luminous the work opens itself, the more luminous becomes the fact that it is rather than it is not. The more essentially this thrust comes into the open, the stronger and more solitary the work becomes. In the bringing forth of the work there lies the offering that it be (Heidegger, 1972).

In summary, situations in which counselors experience creativity are those occasions where the translation of ideas into thoughts results in some kind of action. In suggesting that creativity is a fundamental aspects of counseling, we are acknowledging the main intent of creativity, which is to express one's existence through one's works. In counseling that intent appears to be one of helping people, but further examination of how counselors express and experience their intent was needed to justify such a claim.

THE PROCESS OF INTENDING AND COUNSELING

In selecting words and phrases reflecting highly valued intentions, the author attempted to identify a few phrases which showed a high degree of intensity or involvement. Being busy, for example, has intentions associated with it, but according to Maslow (1972) and Fromm (1976), being fully involved in living out one's intentions, does not mean simply being busy. It means being fully focused on the task. Examples of highly valued intentions in the transcripts

include such phrases as "frustrated because I can't pick it up fast enough, "whether you are with a client or working", "I make a difference" and "epitome of sharing."

The intensity of "frustrated because I can't pick it up fast enough to suit myself" points toward not only a judgment of oneself and the associated expectations, but also toward the immediacy of the intentions being lived at the moment of frustration. In one sense, the intention is obvious. The counselor is frustrated with himself because he is not receiving and responding to the clients messages effectively. In other words, the counselor is intending to work effectively with his client. To achieve this he needs to receive and respond to the client's messages in a way that makes a difference. The intensity of the frustration felt by a counselor is an indicator that intentions of being effective in communication is a highly valued intent in counseling. Note, for example, reference to the value of communication as represented by statements such as "epitome of sharing" and "in the counseling office, I'm not afraid to talk; you're not afraid to talk."

The preceding discussion did not, however, seem complete. It was as if the identification of these intentions was lacking something. Effectiveness in counseling suggests an intention beyond making a difference or communicating effectively. The accompanying sense of accomplishment comes through more as a pointer towards further exploration than as an end point. If someone has accomplished something,

particularly something considered worthwhile, feelings of well-being, of being whole, usually accompany the experience. What meaning can then be gained from the counselor's reaction to the effectiveness of a session? Whether it be the sense of frustration found in the experience of being ineffective or the joy associated with being effective, the counselor's sense of personal power or worthwhilenes is at stake. The counselor then has as his intent in counseling the expression of his own worthwhileness. He attempts to nourish this intent by having an impact on his client. To do this he enters into the counseling session with intention of making contact with the client to make a difference, not only to the client, but also to himself.

What, then, of direction setting statements like "a desired point has been reached" and "we could develop them"? The words "desired point" and "could develop" say more about the experience of striving towards something than they do about the intentions expressed during counseling. According to Fromm (1976), people living out their intentions do not strive towards a given goal, but are involved in doing the kinds of things that are already part of the goal. The validity of defining intention in this way has a basis of support in biofeedback research. Eric Peper, for example, discovered that people who strive or try to gain voluntary control over some aspect of their physiology have difficulty difficulty in achieving that outcome. Subjects who simply allow the process to happen are able to voluntary control

much more readily (Peper, E., 1979). This is similar to counseling sessions where counselor and client are so fully involved in their work that everything else fades into the background. The message suggests that one does not strive to achieve a purpose, but facilitates the unfolding of a purpose already part of one's life.

The foregoing discussion suggests that work or working towards an outcome is not the same as striving to achieve something. Much effort may go into one's work. When a person, for example, gets so engrossed in a task that time and effort are out of conscious awareness he is working, but through doing instead of striving to do. Contrast this with occasions when tiredness and concern with how much longer it will take before a job is completed or work is over. The pre-occupation with time furnishes but one example of striving as compared to doing. In doing, one becomes one's work; in striving one thinks about the effort, consequences or circumstances related to one's work, not the work itself.

There is also within the processes through which the counselor expresses his being, the need to feel connected with others. Things like a smile from a child, being with a client experienced as the epitome of sharing point and recogntion as someone who cares suggest the counselor's intent of being in touch with, and part of the rest of the world.

In summary, if creativity is the process by which the counselor makes something that allows the "It" and therefore

himself to simply 'be', then intention can be considered the source from which that creativity springs. In making such a claim, it becomes apparent that the separation of experience into various parts is simply a means of organizing ideas for explanatory purposes. In life, the creative processes are occurring at the same time as the intention to do something is happening. The counselor attempting to get into contact with a client is involved in creating the order needed to work effectively with the person. The immediacy of the counseling situation suggests that the order created is at the same time an expression of the intention, in the case of counselors, to help make a difference in the client's life.

COMMUNICATION AND COUNSELING

Much has been written about communication skills in the counseling process. As such it would have been surprising if it had not been gleaned from the interview transcripts as a fundamental process. The phrase "epitome of sharing" may help to explore the experience of communicating as found, at times, in counseling sessions and then to gain a deeper understanding of the process through further reflection.

"Epitome of sharing" suggests an experience in giving and receiving that cannot be surpassed. Upon reflection, is it not possible for most people to recall occasions when a process of communication evolved to a level so deep that time ceased to exist and concerns with making a point of view dominant disappeared? "In the office I'm not afraid to talk;

you're not afraid to talk" suggests the same kind of union. Viewed in this way, the process of communication is a joining together - a communion of sorts. Suddenly, at the height of sharing, people connect so strongly that the ensuing awareness leads to the discovery one is not alone. Instead human beings are involved in the creation of a shared reality. At this level of communication the effect which the counselor and client have on each other is at its height. Both walk away from high quality communication encounters feeling alert, alive, and somehow ready to get on with their lives.

With the preceding discussion in mind, a possible outline of effective communication in counseling evolved. Again, a great deal has already been written about the components of effective communication. In this thesis, the emphasis was on communication as revealed through the lived experience of the interviewees and the interpretion of these experiences by the author. As revealed through phrases such as "epitome of sharing" and "in the counseling office, I'm not afraid to talk; you're not afraid to talk" communication refers to processes by which an individual shares his perception of reality with another human being, and in return receives the reality perceptions of the other. Since these are the occasions when the effect which counselor and client have on each other is at its height, it suggests that an experience in this type of communication is one where there is an exchange of deep seated beliefs, thoughts and feelings.

Maslow (1962, 1972) and Fromm (1976) provide us with some highly pertinent ideas which can serve as a guideline in exploring the effects of high quality communication. If one follows such ideas on highly evolved individuals, the conclusion is that at the highest level of communication, the effect contributes to the evolution of the participants. People who experience these types of messages will begin to exhibit behaviors indicating increased tolerance for others and also the kind of decision-making based on an appreciation of life and its beauty. According to Maslow (1962, 1976) one can detect, in such individuals, an inner strength enabling them to accept others as they are, although they themselves still pursue a course of action based on an increasing inner sense of direction. As Erich Fromm has outlined (1976), such individuals leave one with the sense of being involved in living without striving to possess either material goods or people. Others affected by such a messenger tend to become more active in life's unfolding and less grasping, less possessive and less alienated from self and others. In the process they tend to become more accepting of individual differences, and material possesions take on much less importance in lives. At the same time, as Maslow has suggested, such individuals become involved in activities fostering ideals pertaining to truth, beauty and justice (Maslow, 1962, 1972).

Are moments when silence is the epitome of sharing and when individuals are not afraid to talk to each other, not

examples of precisely the above ideas in the immediacy of daily living? These are the moments when time, prestige or thoughts of wanting to change someone else fade into the background. It may be that a smile from a child will make time stand still for a counselor. In other words, the ideals formulated by writers like Maslow are part of everyday living. When a counselor says "It was just a little thing" he may be referring to precisely that moment which makes it possible for him to continue counseling.

Images, however, that effective communication must always be one of continual openness, or of confrontation or all sweetness and light does not receive support from the interview transcripts. The theme of effective intervention makes its presence known throughout the five interviews. The counselors are saying that when all is said and done, intervention to improve the client's situation is a primary reason for their existence. This is one sense in which they have a need to help, a need born out of their being in the world as counselors. As such a more accurate reflection of what counselors mean when they allude to the communication process in counseling is that whatever the style of communication, it be used in a way that helps to bring about constructive change. Maslow's contention that it can be damaging, for example, to immediately begin shared decision-making into an organization accustomed to centralized decision-making is worth considering in this context (Maslow, 1972). In a similar fashion, complete openness in

communicating with someone accustomed to polite social conversation may break down the entire process before progress is possible. In this sense, communication in counseling is about flexibility to communicate on many levels of human awareness. Statements such as "intervene effectively" and "that's not the client's problem; that's my problem" mean many things, but they also point toward a counselor expectation that he be flexible enough to communicate with the client, at client level.

PROCESSES OF PERCEIVING

Words and phrases such as "that's not the the client's problem; that's my problem", "little interruptions going on all the time" and "what if I don't do such a good job of it" created a sense of unease in this writer. In spite of being discussed in other sections of this chapter, they are saying more than had been discussed up to this part in the thesis. These phrases represent experiences in being apart from something in the sense that in each case something was not considered part of the unity of the situation. The split between the client and the counselor in looking at problems occurring during the counseling session comes through in "that's not the clients problem; that's my problem." The same message comes through in "what if I don't do such a good job of it?" The phrase "little interruptions going on all the time" suggests that the unity of on-going task is intruded upon by forces outside the counseling session.

Most people have experienced occasions when an interesting conversation has been abruptly interrupted. The result is often feelings of disorientation and irritation. Thus one can undoubtedly identify with the sentiments in the above messages. Similarly, there have been times one has felt at fault for doing something or thought that it was entirely one's responsibility to do a task. It may well have caused a feeling that the weight of the world was on one's shoulders. These are part of the experiences represented by the above statements. What do they indicate about fundamental processes?

As a link between perception and purpose began to emerge, the interplay between the processes and the structures being identified became clearer. Gregory Bateson (1972) warns us about the dangers of adopting a purpose too narrow in scope. He maintains that we are guided in our perceptions by purpose, and if that purpose is too narrow, then so will be the perceptions (Bateson, 1972). He illustrates his point by outlining how medical science in searching for cures to illness may have adopted too narrow a perspective. In discovering one cure, or so Bateson maintains, research has come to a halt even though other, more holistic approaches might be possible. Bateson's main concern is that in disturbing one part of a whole, even if the intention is to cure, the effects on the whole system may be more damaging than the cure to the ailing part. Bateson suggests that wisdom in purpose comes by being able to

understand how action on one part effects the whole.

To examine the statements used to introduce this section with Bateson's ideas in mind, suggests reasons why what is considered an interruption by one counselor, may be considered part of the job by someone else. Underlying structures also begin to show themselves in statements such as "that's not the client's problem; that's my problem." In both cases, counselor perception of the situation has resulted in the conclusions reached by the counselors. A counselor with a different perception could, for example, believe that difficulties in the session were a problem to both himself and the client.

Most people will accept as fact that information about the world is acquired through seeing, hearing, touching, smelling, and tasting. How the information is interpreted , however, is somewhat more complex. As the above discussion showed, even though several people may appear to have the same information, the interpretation of the data varies widely. A counselor who, for example, is a firm believer that only in his office will effective change work take place, may not notice that working with teachers can help students change in ways which he believes can only take place in his office. In other words, aspects of reality are denied because they do not conform toindividual beliefs. In that sense, the transcript statements examined in this section can be seen as the perceptual boundaries through which a counselor views counseling. Kuhn's observations

about the structure of scientific revolutions (Kuhn, T.S., 1962) lends credence to this interpretation as he gives the reader many examples of the immense influence which beliefs have on the way aspects of reality have been perceived by the scientific community. These beliefs are so powerful that actions and creations are judged as valuable or not valuable depending on whether they fit into an existing paradigm. Consider, for example, the differences which would take place in research, action and attitude if the belief that pain and disease are negative became one in which pain and disease were regarded as information about conflict and disharmony. In other words, that pain and disease were signals for change and growth.

Similarly, consider the differences if a counselor with a firmly held belief that a client can only be helped when he comes to the counseling office ready for help changed his world view to one in which people can get experiences and skills with which to help themselves before they have problems. A whole new world of job satisfaction and things to do would open to such an individual.

Beliefs are the foundation of perception. The more limiting the beliefs of individuals, the more limiting will be the perceptions and, as a result, fewer alternatives for living fully will be known or developed. Individuals who manage to evolve the kind of belief system enabling them to accept and seek out an ever increasing perception of reality tend to function more effectively in the world. Notice, for

instance, how counselors, when they find themselves in situations where they are ineffective, withdraw from the situation to gain a different perspective.

In the section on perception, it was noted that several statements in the transcripts suggested that, within the lived experience of counseling, the way a situation is perceived can on occasion lead to feelings of alienation. As the discussion evolved , it was suggested that underlying this phenomenon are the beliefs that we have about the world. The pervasiveness and power of this phenomenon was related to the way in which the counselor perceives his situation and may affect both his effectiveness and the satisfaction that he gets from his work. Through the discussion it became apparent that evidence of various facets of this phenomenon is readily available in the immediacy of the lived experience of counseling as recounted by the five interviewees.

Combining the perceptions and meanings derived from phrases such as "just a little thing" and "things are not going as they should be going" suggested clues on what makes a counselor want to continue counseling. "Just a little thing" is a reference to the day-to-day gratifications which are available to the counselor if he would notice and attach significance to them. The word "just", however, suggests that a smile from child, for example is, not really important in the larger scheme of things, "just" at that particular moment. The word "should" in the other phrase indicates knowledge of an ideal not only in the counseling session, but

also in the way the interviewee's view what people could be like. At this stage in the discussion, it became important to remember that the interviewees are not "average" counselors, but counselors with experience and a reputation for excellence in counseling. In other words, they have in one way or another remained in counseling and maintained a high quality of professional competence. With this factor in mind it becomes possible to identify a perception which combines the "just" and the "should" into one which inspires excellence and staying power in counseling.

Maslow (1972) has indicated that a sense of vocation is a common characteristic of self-actualizing people. He maintains that regardless of the work, these individuals almost invariably have a sense of purpose relating values of truth, beauty, and justice. As such, they use their vocation in the pursuit of these values. In other words, counseling, at its best, becomes the means through which the counselor pursues the values of truth, justice and beauty. The search for effective methods, the "soul searching" when things are not going well and the frustration when interruptions interfere with the counselor's work, speak of reactions from counselors who sense or perceive when these values are being violated. In that perception the smile of a child, a thing of beauty and a contact in warmth, is as powerful as the accolades of many.

Finally, perception is a process for gathering information about the reality in which an individual exists.

As a result of this information the individual takes action to function within the reality of his situation. The counselor with exellence in perceiving is able to step outside the paradigm of his own profession and see a larger picture. As a result of this perception, his beliefs about what is possible and not possible enables him to further expand his vision and activities of what is involved in the process of existence as a counselor.

CONTROL AND ORDER

In the section dealing with creative processes in counseling, the author suggested that the process of creating is a translation process in which an idea is translated into a thought and the thought is translated into an action or a product. It was further suggested that the creative act was an expression of self through the creation of some type of order. For counselors, order was needed to work effectively with clients.

In revealing meanings of control and order, phrases such as "whether you're with a client", "learning from my clients", "in the counseling office I am not afraid to talk; you're not afraid to talk, and "that's not the client's problem; that's my problem," speak of ways that the counselor perceives the relationship between himself and the client. More specifically, the phrases show perceptions of power and control in the counselor - client relationship. The first three statements suggest equality of control in the

counseling office and the last statement indicates authority coming from the counselor. Being "with" a client, for example, speaks of equality of control as contrasted with "treating" a client which suggests that from a superior position of expertise the counselor is the authority in the client - counselor relationship.

One can gain further insight into differences in the counselor - client power relationship by following the Maslowian concept of synergy, particularly about power and leadership style (Maslow, 1972). Generally speaking, synergy deals with exploitive versus non-exploitive means of relating to people. Maslow points out that in a high synergy relationship, expansion of self means expansion of other, while a low synergy relationship is one in which expansion of self is accomplished through other people's loss (Maslow, 1972). If, as in the phrase "that's not the client's problem: that's my problem", the counselor accepts all the responsibility and therefore takes all the power in the situation, then the client is being exploited to the extent that he is being shaped by the counselor. Alternately, "the epitome of sharing" suggests a situation in which both individuals expand and develop. The equation, crudely speaking is; "I win; you lose," in a low synergy relationship and "I win; you win," in a high synergy relationship. In a school setting, a counselor attempting to modify a student's behavior to please others, but in ways which are contrary to the student's well - being is an instance of a low synergy

relationship.

Maslow also points out that information kept is power in low synergy relationships and information shared is a source of power in high synergy relationships. In this sense, the counselor who holds on to his expertise in counseling is likely to withhold skills and strategies from the client. A counselor believing that there is more power in giving away information and expertise than there is in clinging to it will look for ways to share their expertise.

Interestingly, each of the interviewees for this thesis had a tendency to look for ways of sharing his or her expertise with their clients when the client was able to use it. These data were extremely useful at this juncture in the thesis because they served as pointers of how sucessful counselors relate to their clients. Counselors do experience moments when they use coercive means such as the authority of being expert. Yet the intent is to help the client get to a level where he or she can assume enough responsibility to move into a high synergy relationship not only with the counselor, but with others in their lives. In other words, to counselors, control and order are ideally a shared reponsibility between counselor and client.

RESPONDING

As this discussion progressed, several phrases consistently occurred for further definition. It was as if the phrases continually connected with experiences of this

writer, and on each occasion the combination led to further identification of processes underlying the lived experience of counseling. The phrase "that's not the client's problem; that's my problem" had, at this stage in the thesis, been a trigger for extracting meaning in some of the identified processes. Yet that phrase, representative of several other phrases, seems to have still another dimension.

According to schools of thought represented by people such as Virginia Satir (1972) and Fritz Perls (1969) people who respond to life at a high level are characteristically involved in actions and tasks which enhance aliveness within themselves and others. The individual, who when ill, accepts responsibility for the illness and goes about creating the kinds of changes necessary to bring about constructive change furnish us with one example of responding to life at a high level. Similarly, the person who, in a personal relationship, accepts responsibility for one's own part in its quality, will ask such questions as, "What kinds of behaviors am I engaging in which may be causing my partner to behave in such and such a manner?" The phrase "that's not the client's problem; that's my problem" represents many examples in the transcripts, and suggests that responding to lived experience at a high level is part of the underlying dynamics of excellence in counseling. Whether the areas which a counselor accepts responsibility for are really within his control or not, depends on the counselors perceptions and intentions. The thesis author suspected that

a detailed exploration of the relationship between the various processes would require at least the equivalent of another thesis effort. At the same time, however, connections between the processes were becoming more and more obvious.

The preceding discussion illustrated the interplay between the processes as they have evolved and been identified from interview, to transcript, to description in Chapter III and interpretation in Chapter IV. The idealized version of the counselor hides the possibility that the same processes can be used to glean meanings associated with counselors having a different outlook.

PERSEVERING AS A PROCESS AND THE INTEGRATION OF SEVEN PROCESSES

A common feature found in the interview transcripts was that of the counselor persisting in his efforts to make a difference or be effective at counseling. The statement "its taken me two and half years, but I've trained him" reflects not only a sense of accomplishment, but also a determination to achieve a given goal. It was this determination that led to a discussion of the process of persevering. The discussion evolved into a brief illustration of the interrelationship between the processes uncovered in this thesis.

If one says that someone is really persistent in his or her efforts, one question which may come to mind is "what is

that individual attempting to do through his or her persistency?" The discussion on intentions suggest that counselors are, on one level attempting to help one or more individuals. Depending on one's perceptions, however, help can have many meanings. The counselor with a broad vision of human beings will be able to see beyond the beliefs and traditions of the immediate situation. He will engage the client in a depth of communication leading to increased perceptions on possible ways of handling the reality which has brought counselor and client together. As suggested by the phrase "epitome of sharing", the counselor has created that order through the openness with which he or she shares his reality with the client and also through the willingness with which the client's description of reality is heard. Because of the shared realities, new behaviors will evolve reflecting the creation of yet another reality.

Imagine a counselor believing that the best way to help a client is to have the individual modify his behavior so that he will fit into existing circumstances. In some instances this is probably the best and healthiest approach to take. If, however, a particular counselor believes that this is always the case, then the number of ways in which the client will be helped, understood, and accepted may be severely limited. To begin with, the counselor will not be perceiving the client as he is but through the values of the institution into which the client must fit. As a result of such a belief and the associated perceptions, communication

will be less open, the counselor will feel that he is responsible for shaping the client into the mold expected by the institution. The situation which he will attempt to create will be one in which he is the authority and his needs to feel worthwhile will be satisfied more by the reactions of institutional authorities than by the immediacy of the counseling session.

Within the network of processes outlined in this chapter, perseverance is the process concerned with a counselor's ability to consistently pursue worthwhile goals in different ways. Note for example, how the interviewees for this study were more concerned with intervening effectively than they were with using a particular method. In other words, when a counselor is functioning effectively he is flexible enough to find some ways of making a difference in helping his client. In contrast, the counselor who is a firm believer in a particular method will, on occasion, walk away from sessions muttering something about resistant clients. A more accurate description of the situation may be that such a counselor did not notice the client, but only his particular method's interpretation of the client.

CHAPTER IV SUMMARY

Through an interpretation of phrases from the interview transcripts and the descriptive work in Chapter III, seven processes were identified in Chapter IV. It was suggested

that the seven processes of intending, communicating, perceiving, responding, creating, controlling and persevering were so tightly interrelated that a particular level of functioning in one of these processes would effect all the other processes. The connection between the seven processes add up to a fundamental structure which may reflect some aspects of existence. In deriving these processes from the interpretation of the interview transcripts, ways of differentiating between levels of counselor awareness and effectiveness was illustrated.

CHAPTER V

THE EXPERIENTIAL BASIS OF COUNSELING AND ORGANIZATIONAL IMPLICATIONS

The processes outlined in Chapter IV are not unique to counseling, nor are they original creations by the thesis author. Several writers, including Malsow (1962, 1970, 1976), Progroff (1963), Bateson (1972), Tart (1975) Fromm (1976), and writers in neuro-linguistic programming (Dilts, Grinder, Bandler, Cameron- Bandler, & DeLozier, 1980), are part of the reading experiences influencing this writer's perception and interpretation of the interview transcripts. The above background suggested a basis for claiming that the seven processes identified in Chapter IV was a fair representation of the dynamics of the experiential basis of counseling.

In specifying seven processes as fundamental to counseling, the question of the thesis changed from "what is it like for you to counsel someone" to several questions of a more specific nature. These questions, as related to the seven processes were:

CREATIVITY

What is it like for you to create the conditions under which you counsel a client?

INTENDING AND PERCEIVING

What is a successful counseling session like for you?

What is an unsuccessful counseling session like for you?

COMMUNICATION

What is it like for you to listen and speak when counseling someone?

RESPONDING, PERSEVERING AND CONTROLLING

What is it like for you to work with an uncooperative client?

What is it like for you to work with a cooperative client?

The expansion of one question into several questions as one result of this research project suggested, that a strength in using this approach to research, lies in its exploratory nature. As a result of questions such as the above, the possibility for further research into the essence of counseling can be deepened by investigating the phenomena of the specific processes gleaned from this project.

In addition to further research possibilities, another consequence of identifying seven processes about the experiential basis of counseling was to clarify that basis. The following description is one example of this clarification process.

THE EXPERIENTIAL BASIS OF COUNSELING

EXPERIENCE I

As a counselor prepares to meet his client for the first time, he begins to create the conditions for that meeting. He may, for example, check to see if the office is arranged

in a suitable way, move a chair and glance at the clock. Recalling conversations with the client's teacher, brings back to memory situations which seem to approximate this one. He then considers the situation in which he is working with the student. Thoughts of what the teacher is expecting, what the principal thinks a counselor should be doing and the demands of the child's parents, mingle with images of the child sitting in class or playing at recess. Glancing at the the clock, he notices that barely a minute has passed, yet it seems as if an hour has gone by. Time is moving slowly. The counselor, searching his memory for ways to begin the session, becomes aware of tension in his neck and shoulders and lastly, drawing a deep breath and straightening his jacket, he goes to meet the student.

The counselor and student are sitting in silence. Attempts at humour and a story about a time when he had been in trouble has resulted in a shrug of the shoulders and a glance at the clock by the student. The counselor feels that he is being regarded as the enemy, someone not trustworthy. As the counselor waits for a response from the student, he feels tension in his stomach and becomes aware of noises on the playground. As a click in the fan breaks the silence, both counselor and student jump. The student glances at the clock and looks at the counselor. The counselor feels his own breathing returning to normal and the muscles in his neck and stomach beginning to relax. Time is up. The session, and an experience in alienation, is over.

EXPERIENCE II

The conversation is flowing smoothly; occasionally the counselor and client find themselves speaking at the same time. The flow of words is interrupted by a soft laugh, a groan or suggestions that maybe this is what could be done. This is followed by agreement, disagreement, or discussion about the advantages or disadvantages of trying the idea. Oblivious to their surroundings, the counselor and client are deeply immersed in the issues. Stopping to consider the implications of an issue, a thoughtful silence is broken when one of them gets an idea. Immediately the idea is brought up for discussion. Leaning forward, with hands gestulating, counselor and client continue the dialogue.

Reflecting on differences between the two sessions, the counselor realized that the first meeting with the student was one in which his own tension sparked many more questions than what is conducive to meaningful communication. With each question the student had withdrawn further and further from the dialogue. Each withdrawl had triggered further questions. The student had seemed thoroughly uncooperative and the counselor noticed that his own voice had become harder and more authoritian as the session progressed. In truth, the counselor recalled, he had been desperately searching his mind for more ideas of how to get through to that child.

By the last session a wall had come down. The counselor

was not quite sure how it had happened, but he and the student suddenly found themselves discussing issues which had been of concern in the first session. The discussion had been animated and frank. Ideas, concerns and solutions had been freely given, discussed, rejected or accepted. Time had just flown by. The end of the session had found both of them energetic, alert and hopeful. "Interestingly enough," the counselor said to himself, "the student didn't even look the same."

DISCUSSION

The above vignette served to illustrate the seven processes as they show themselves. The point of the example is that the experience was there before words were used to explain the phenomena. Yet the vignette showed only part of the cohesiveness of seven processes mingling to become whole, a larger whole represented by the word "meaning."

"Meaning" is a word referring to something which has elements of direction and importance. As discussed in this thesis, the importance of direction is based on the interpretation which the counselor derives from his perceptions of the world. The message of the word "meaning" deepens when its Middle English history shows that "meaning" comes from the word "common." In this period "common" meant "one who holds something in common (Partridge, 1983). In the counseling session the quality of the interaction between the

counselor and the client is held in common. The focal points of the counseling interview are those issues arising during the session. The degree to which counselor and client are able to share with each other is possibly the extent to which meaning acquires power in the session.

The roots of the word "meaning" were eventually traced to the latin word "communio" meaning "sharing with God." The etymology of the noun "God" suggested that the word refers to a supreme being whose presence will be felt if invoked (Partridge, 1983). This led to the question of what is supreme in counseling. The transcripts indicate what is supreme in counseling are those moments when the unity of interchange between the counselor and client is larger than the parts of the session. These are the moments when the immediacy to the situation places awareness of time, place and strategies into the background. The counselor and client become living beings involved in existence.

In summary, a study of the word "meaning" suggested that it is lived and created through the unity of the processes outlined in this study. A meaning sustaining and nourishing a counselor related to the unity of these processes as they evolve in the counseling session. Such a session is characterized by shared power and point out that one cannot have meaning in isolation. Whether it be purpose, significance or interpretation as expressed through the processes of intending, creating, communicating, perceiving, persevering, controlling, and responding, unless shared or

connected with other parts of living, it has no meaning. Without this connectedness, meaning in a counseling session is a potential still to be invoked. The world of experience is the unity of action, intention, past, present and history as it springs to life in the immediacy of the counseling session.

IMMEDIACY AND ORGANIZATIONAL DEVELOPMENT

Herman and Korenich (Herman & Korenich 1977, p. 23-37) clearly show that in most organizations, the organizational development is often associated with the implementation of new policy designed to have experience molded to fit the words. The danger in using this approach is that it may fail to get a picture of the experiences which make up the reality of an organization . The following discussion summarizes an implementation strategy for organizational development based their ideas on the role of immediacy in organizational development (Herman & Korenich, 1977). The summary was followed by a brief discussion about the role of immediacy or lived experience in the implementation of guidance and counseling policies.

ORGANIZATIONAL IMPLICATIONS

Herman and Korenich suggest that most organizations attempt to implement policies with strategies emphasizing such elements as group participation, logic and rationality, collaboration and participation, responsiveness and the interest of the group or society. As outlined in Chapter II

of this study (p. 22), they suggest that major points involved in this approach include:

1. a group helping focus
2. examination of situational elements of the interaction process to discover causes
3. analysis of "problem behavior" and methods for solving or correcting it
4. bringing out potential negative forces such as aggressiveness and conflict into the open for resolution
5. feedback from others
6. interdependence is emphasized
7. being open is emphasized
8. learning from new concepts and experimenting with new behaviors
9. focus on changing organization's culture toward increased openness and shared decision-making (Herman & Korenich, 1977).

The assumption in the foregoing outline is that individuals and society shape or give meaning to the world and that the designs we invent are more dependable than the things of the world (Berg van den 1972). In other words, we tend to negate the behaviors and realities being lived and focus on something else. In this process we ignore the power and potential available in the immediacy of the lived experience. For example, in emphasizing cooperation and shared decision- making, an organization may be blinding itself to the reality that current issues of power and control require an authoritarian approach. Maslow, for example, suggests that individuals accustomed to an authoritarian mode will, at least at first, not function well

in an atmosphere of shared decision-making (Maslow, 1972). This does not mean that the goals and intentions of shared decision-making are not worthwhile. It does mean, however, that the perceptions and the other processes as identified in this thesis are frequently based on only part of the richness which is available in the live world. What, for example, of the man who is brilliant and conscientious in his work, but he detests joint decision-making and group work. Does an organization negate his contribution and potential, or try to change him, or leave him alone to contribute in his own way?

Herman & Korenich suggest that following strategies be used to foster immediacy in organizational development:

> 1. Instead of a group-helping or group building focus, the focus be on recognition and mobilization of individual strength and power.

In focusing on individual strengths, the task is that the individual becoming more aware of what he does in specific situations, as they occur in everyday working life. In this writers opinion, at least some of the processes outlined in this thesis would help movement towards contacting the immediate experience as lived. Snygg (Snygg, 1959) suggests that this process of deepening awareness results in an expanded perception of reality and therefore greater personal power in life. This suggests that a step in implementing a guidance and counseling policy is for the counselor(s) to become aware of how they really function in various aspects of their job. The approach taken in this thesis is one way of working with this issue.

> 2. Instead of examining situational elements of the interaction process to discover reasons why something should be done, the emphasis is on sharpening the awareness of what the individual does and **how**.

In other words, Herman and Korenich are alluding to the immediacy of the moment in the development of personal power.

> 3. Instead of an analysis of problem behavior and methods for solving and correcting it, the emphasis is on intensifying or dramatizing the problem behavior until a change takes place.

Herman and Korenich's assumption that change will take place when a behavior is intensified or dramatized echoes Snygg's idea that the more sharply differentiated a component in an individuals phenomenological field becomes, the more likely that development or learning will take place (Snygg, 1959).

> 4. Instead of being viewed as destructive forces, aggressivenes and conflict are viewed as vitalizing forces necessary for creativity.

The statement brings to mind the processes of creating and perceiving. In an organization where frustration eventually leads to aggressiveness and conflict, the release energy can lead to new perceptions and therefore new ideas which can be translated into thought and action.

> 5. Instead of emphasizing feedback from others, emphasis is placed on an individual's own internal feedback.

From this writer's point of view, the internal feedback which an individual gets is based on his reactions and perceptions of the world in which he lives. The way in which a situation is perceived will depend on which parts of an individual's personal history come into his phenomenal field.

In placing an emphasis on internal feedback, Herman and Korenich are echoed in this study by the basic interview question "What is it like to...?"

> 6. When a new policy is implemented, an organization will often engage in training or in-service activities designed to teach new concepts and new behaviors. Herman and Korenich suggest that an emphasis on increasing awareness of present behavior be part of the strategy instead.

Training and in-service is usually based on a model having a criteria of competence associated with it. A communication training model will, for example, characteristically outline essential aspects of effective communications as defined within the model. According to John Grinder, co-founder of the communication model "neuro-linguistic programming" (NLP), any model, including his own, is a gross over-simplification of life as lived (Vancouver NLP Master Practitioner Certification Program, 1984-85). The consequences of applying criteria of competence based on one model include the negation of competencies not in the model, lack of flexibility in attempting to achieve outcomes, and a limited perception of reality.

By focusing on the present behavior of individuals, changes that will enhance the direction set out by a policy will usually happen if the individuals in question agree with the policy. An consideration of the lived experiences of individual's, as related to a policy or proposed change, frequently increases the depth and strength of agreement with the new direction.

IMMEDIACY AND THE IMPLEMENTATION OF GUIDANCE AND COUNSELING POLICIES.

Policies and the technological mode of operating in the world are not negative forces. Organizations are created for a purpose and a semblance of order and direction are necessary for co-ordinated efforts to achieve the purpose. The kinds of strategies evolving from this do, however, need consideration in the light of the framework of what is exists, not what might be if everything was newly started. This emphasis on lived experience acknowledges that people come into an organization with a lifetime of experiences in how to operate in the world. Each individual has learned to get along in ways which are unique to him. This means that every person brings to his job unique experiences which can add to the life of the organization.

As part of their experience, counselors bring knowledge and attitudes for helping people to function better in the world. Depending on their own interpretation of these experiences they will react to situations in their own way. To draw on the wealth of these experiences, a process of helping the counselor and the colleagues with whom he is working understand how to bring these experiences to bear in the present situation, is required. The possibility of beginning this process by having the counselor and staff describe what it is like for them to work with specific individuals and individual classes holds, in the author's opinion, the potential for creating an atmosphere for

fostering individual competency based on the reality of the situation. By focusing on this facet, areas of strength, weakness, likes and dislikes can help a policy become a living document instead of a regulation handed down from central authorities.

CONCLUSION

In attempting to draw out fundamental processes related the experiential basis of counseling, five interviews can be considered a limitation. As has been seen, the study raised more questions than anwers. The choice of interviewees, however, provides for a cross-section of representatives from the world of counseling - the world of the school counselor. Elements which would have added greater scope to the study would have been the inclusion of interviews with administrators, students and parents.

The major contribution of this study is the questions that were raised for further research into the experiential basis for counseling. In identifying seven processes as part of the base of this experience, questions for future research were stated. It was the author's opinion that the method employed in the thesis holds potential for helping counselor's re-connect with their purpose for being in the profession. In using the immediate experience of counseling as the focal point in the study, a sense of meaning developed which gave clues as to why counselors continue to counsel. The energy comes from the immediacy of a smile, a nod, frown

or a key word. These are the behaviors triggering, within the counselor, reactions based on previous similar experiences. As the experiences are activated, related perceptions tell the counselor what to do to achieve a given outcome. The discussion in this thesis suggested that this is how the counselor organizes the information coming from his environment. He then uses these perceptions to create an order in which he can live out his intention. The intention is the reason for creating order and order becomes a way to live meaningfully. That order is based on the immediacy of the lived moment.

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APPENDIX A

INTERVIEW TRANSCRIPT OF DON: IMPLEMENTER OF MODELS

1.I: The only thing I'm going to do as we're talking this time is
2.that I'm going to change the first question a little bit.
3.S: OK.
4.I: Because you have had a lot of experience you've encountered
5.a lot of people, in counseling...
6.S: Yeah.
7.I: And what I want to know is what is it like for you to
8.counsel someone?
9.S:... (laughter)... I'm sure that frees people up a lot.
10.What's it like to counsel someone?
11.I: Yeah! What's it like for you to counsel someone. You might
12.even want to think of specific people.
13.S: Well ... Number 1 it starts off as a challenge it's
14.interest, it's curious. There's a lot of things that relate to
15.... you don't know ... what you're really getting into and you
16.have no idea and in those terms it's kind of like... kind of a
17.fascination ... I think... I'm trying to figure out exactly
18.what it is ... because no matter what people come up with,
19.very often it is not what the actual difficulty ... where the
20.real problems lay ... You know ... they come up for career
21.counseling and you find out it's not career counseling they
21(a).really need.
22.I: What's that like for you when that happens?
23.S: For me!? It's interesting, it's challenging. It's ... ah
24.... intellectually stimulating and emotionally stimulating.

25.It brings up the whole thing ... the ..ah ..... Well I would
26.just have to say again that I find it extremely stimulating
27.because it brings up so many things ... right out ... It's ..
28.ah ... you run into problems as you keep on going down the
29.line, but initially, I'm talking about the initial feeling is
29(a).. ah ....
30.I: Stimulating?
31.S: Yeah! I think that'a good word.
32.I: What's that like for you?
33.S: A little bit nervous. Ah ... you know ...
34.I: Yeah.
35.S: 'Cause you don't know what's coming up. Ah...
36.I: What's that like? Not knowing what's coming up?
37.S: A little bit tough on the gut after a while. You ... you
38.... I know one is not supposed to be involved all that sort of
39.stuff, but unfortunately when you're dealing with people you
40.can't help, but be ... when you are dealing with people at a
41.certain, at a gut level stage. It's got to be a gut level
41(a).stage, I think.
42.I: Uh hmm.
43.S: Therefore I think you feel a certain anount of nervousness
44.in your stomach and ah ... all the tendencies that go with it.
45.I: Right.
46.S: Trying to sort out, trying to deal with a person at one
47.level like trying to talk at one level and at the same time to
48.sort out, in your head, exactly what they're trying to do.
49.What's really happening. Because I think when you deal with
50.most people in counseling cases you start off dealing with

50(a)them on two levels.

51.I: OK.

52.S: At the one level is what they say and this is the one level

53.you're dealing with the verbal communication and then there's

54.the other thing which is going on that's more than intellectual

55.... You're listening to body language or you're trying to read

56.between the lines, where you're to come up with what it is

57.really that's ... where that person's really at.

58.I: What's that like trying to sort that out?

59.S: Ah, I find that to be very interesting. I find that to be a

60.challenge ah ...

61.I: Can you think of a specific situation where maybe you were

62.doing that and what was that like for you? you were trying to

63.sort out ...

64.S: Yeah ... nervous ... because I don't want to be ...wrong...

65.I: Right. OK.

66.S: Ah ... A little bit frustrated I guess because I can't

67.pick it up fast enough to suit myself. Ah ... feeling very

68.good when you do pick it up ... saying "I got it." The

69,breakthrough at that stage ... really nice.. Ah .....

70.Sometimes an anger at yourself .... If you cannot

71.breakthrough, breakthrough quickly - OK. - Or as quickly as I

72.would like to type of thing sometimes. And sometimes I see

73.myself trying to come back to the same problem time and time

74.again and am ... I'm lost. I'm going in a circle. OK., now

75.that's not the client's problem that's my problem because I'm

75(a).not picking it up. OK.

76.I: OK.

77.S: OK. the client is giving me part of what I'm asking for,
78.but I'm not picking it up and I'm not doing anything with it.
79.And in those terms it's anger ... self directed anger saying,
80."Gee come on fellow wake up! You know ... get with it!
81.I: And what's that like, for you, when you do that?
82.S: It's .. ah ... an angry feeling, it's a guilt feeling that
83.you're doing something wrong .. and ah ... very uncomfortable
84.for myself. I .. ah .. sort of think of a lot of other things
85.and I start trying to wonder and trying to get my mind off
86.that so I can approach it fresh.
87.I: Yeah.
88.S: Yeah ... Sometimes I do. Sometimes I've gone back to it 2
89.- 3 times and I find out I'm not helping that person and
90.that's when I think, you know, the person should be getting
91.some other help. Whether we seem to be getting along together
92.or not, Im not doing what I should be doing.
93.I: Not wanting to get morbid because this is almost
93(a).getting....
94.S: Yeah.
95.I: What happens to you when you feel you're not helping a
96.person. Here comes the tape recorded question again....
97.S: Yeah.
98.I: What's that like for you?
99.S: What's that like for me? .... It's an anger at myself ..
100.It's .. ah .. ah ... very uncomfortable feeling. You feel
101.knotted up ... ah ... again I tend to deal with myself in
102.situations like that ... two different levels. The one level

103.is I try to sit back and look objectively at what it is I'm
103(a).doing myself.
104.I: Yeah.
105.S: And I know I'm going on the same track and I can't get
106.off the damn track. It's a very inner directed anger at
107.myself for not being able to pick up what I'm supposed to
108.pick up. Plain dumb. It does not feel very good. It's a
109.nagging, irritating feeling that something is obviously wrong
110.and I'm obviously not picking it up whatever it is. I'm like
111.... ah ... you know ... your car won't run so you adjust the
112.carburator and it still won't run so you go back to the
113.carburator when it could be something else. You can't bring
114.yourself to look at anything else for whatever reason.
115.I: You can't ...
116.S: You have a difficult time in developing a mental set and
117.then have to wipe the whole thing off and start all over
118.again because there's something that triggers off the fact
119.that there's this one ... that this should be the area ...
120.I: It should be, but it is not.
121.S: It's not! Exactly! And that's where the frustration and
122.the anger comes in. *The inner stuff.*
123.I: And it's frustration at yourself.
124.S: At yourself. Oh yes. The client is giving it to you, but
125.you're not dealing with it.
126.I: Hmm.
127.S: It's as if we were playing tennis, OK? Now you're an old
128.tennis player and we're playing tennis and I kept giving you
129.the backhand on the line and you kept putting it out of

130.bounds OK. It's not at the opponent ... you don't get mad at
131.the opponent because he's giving you the ball where you can
132.use it. It's at yourself for not getting the darn thing on
133.the line when it should be there. You know... It's there and
134.it's the nagging at yourself, the frustration at yourself and
134(a)everything else.
135.I: You mean it's there why don't you hit the damn thing?
136.S: You got it. You know ... It's that kind of a feeling.
137.I: OK. Now that's what you're talking about when you're
138.getting to know the client and you're trying to figure out
139.what it is you're going to do and it's getting into the
140.process and it's sort of .....
141.S: Yeah.
142.I: You're searching for what to do, I guess is the word.
143.S: Uh huh.
144.I: Ah ... What else happens when you're counseling someone?
145.S: Initially? Or later on perhaps ...
146.I: Whichever comes to your mind.
147.S: When you do make any breakthrough of course it is very
148.exciting ... It's very uplifting, it's a nice feeling.
149.I: Again can you think of a specific example that might help.
150.S: Yes, yeah. It's very .. it might be a very good positive
151.feeling a very nice up lifting thing. And ah ...
152.I: What's that like for you .. What's it like for you in the
153.counseling session when that happens.
154.S: Well it gets sort of relaxing, it's sort of a ... ah ...
155.puts you on a little bit of a high I guess because you have

done, you have reached the point that you wanted to reach and that's just really, really nice. It's kind of a high.

I: What happens in terms of the way you perceive, for example, the client, at this stage as compared to beforehand. What happens to the exchange between you?

S: Well I think it gives you a good feeling because of the fact that you can relate it back to the client and help the client out and the client can start to see some daylight or see something happening ... 'cause you're able to help the client. They get an uplifting feeling too. So it creates just a very positive thing in the whole session.

I: Um hm.

S: You're both on a bit of a high...(background noise drowns out the audio).

I: As you're working with a client and it's in a school setting ... You're in a school setting.

S: Yeah.

I: Ah... is your focus completely on the client and yourself or do other things come into play as well?

S: In a school setting?

I: Um hm.

S: Ninety percent of the time I feel there are other things coming into play all the time.

I: Even when you're working with a client?

S: Right even when you're working with a client because of the fact that.. ah ... your doors are closed, but people are still knocking. The secretary can ring you up. The principal can come and knock on your door, one of the teachers

184.can come and knock on the door 'cause they don't know whether
185.you're with a client or working. You have little
186.interruptions going on all the time; other kids can come in ;
186(a)ah ...
187.I: What's that like for you?
188.S: Uncomfortable, frustration .. ah .... not a very good
189.feeling at all ... I really don't think it's a good time, but
190.I had clients come in after school or some other time when we
191.can be quiet and when we can deal ..when we can focus all the
192.attention on the client, because on these kinds of cases we
193.are not focusing even the little times when you're, you know,
194.physically in the room, you're physically focusing the
195.attention, you are not your are emotionally, mentally dealing
196.with what's happening right there.
197.I: It's a scattered kind of thing.
198.S: Yeah it's a scattered thing and I can see it from the
199.client's point of view that it becomes really difficult for
200.the client because the client, would have, I think the
201.client would have some hesitation into being completely
202.honest and open because you never know who is going to be at
203.the door, opening a door ... the phone to ring to stop you
204.from listening. When people are speaking, they like you to
205.listen especially when it's something they perceive as being
206.very, very personal, very serious, very themselves, very much
207.themselves, when they're showing themselves they like you to
208.be there and to listen and if you aren't it's ... they get
208(a).very hesitant about letting their expression out.
209.I: And when a client gets hesitant ...

210.S: Yeah, you block the client ... I get frustrated; I get
211.angry; I get perturbed.
212.I: What happens to you when you do that?
213.S: Well, my ulcer starts acting up.
214.I: Really Don!
215.S: Really, really ... I start getting frustrated.
216.I: Yeah.
217.S: OK. I'm one of these people who doesn't explode, OK? Who
218.doesn't get mad, who doesn't do these kind of things.
219.I: OK.
220.S: So everything is focused internally and that is one of
221the reasons why the ulcers are out there. See during ah
222.October, November and December, generally things are going
222(a). ...
223.I: Yeah, OK.
224.S: These are the slow months... no ulcer problems.
225.I: When do you get the ulcers?
226.S: June. Either here or at school.
227.I: What's the difference?
228.S: More pressure. There's more things happening at the same
229.time. People want results, you're trying to give them
230.results. You're trying to deal with clients. It's a pressure
231.time for kids ... Whatever ... Be it going to school with
232.school problems, be it university kids who can't find a job
233.... who are really getting depressed because this really
233.affects a lot of people.
234.I: How does this affect you Don? It's the ulcer?
235.S: Ulcer ... It's .. ah ... OK. it's ...

236.I: And what's it like living with an ulcer?

237.S: What's it like living with an ulcer? It's very

238.frustrating because of the fact that I know ... that if I was

239.able to .. to. let go of more things, to get rid of more

240.things I wouldn't have that kind of a difficulty. Number one

241.ah ... So you know it's frustration in those terms 'cause I

241(a).can't do that kind of stuff.

242.I: Can't do what kind of stuff?

243.S: Can't get rid of .... Can't explode the ..... Give you an

244.example, OK? And if you shut the tape off I'll tell you

245.about it.

246.I: I have to shut it off, do I?

247.S: You gotta shut it off (Tape off and then returned to

248.interview later).

249.S: OK. The expectations that you develop, your objectives

250.that you develop. You have an end goal in sight or end goals,

251.or whatever it is, you have some place that you are going to.

252.What happens when you're in the process of going to that ..

253.reaching these goals .. you have these things... you look at

254.the process you end up doing... going into all kinds of other

255.things .. OK. And throughout the year I think that this is...

256.is why you have your highs or you have your lows, because

257.while you're going you're working through process you're

257(a).doing a lot of things...

258.I: OK.

259.S: Comes May and June when you start to sit back and take a

260.look at what you have done. You're trying to evaluate what

261.you've done to these certain criteria, whatever, those
262.criteria are and you find out... Hey some of these things ...
263.are no longer .. no longer apply to you. You've gone through
263(a).a process.
264.I: What's that like for you Don?
265.S: Frustration and ulcers.
266.I: Again! Same thing.
267.S: You got it! Right there. It's maddening because of the
268.fact that they were pretty good ... that I was aiming for
269.that ... I was striving for... that I was trying to do.
270.I've done other things on down the line so I know from my
271.boss that just says.."Hey, forget these! You've done this
272.and the other thing. You've got to take less things on your
273.plate because of the fact that you're just ... ah ... burning
274.yourself out. Here is a picture about what the last 2 years
275.has been You've got to do less. I don't want to ... do your
276.things." And my answer's here .. Who's going to do it? and
277.I get a guilt feeling that these things should be done.
278.I: Should be done?
279.S: Should be done. And they should be done because I think
280.they should be done. Not because somebody tells me they
281.should be done, but because I think they should be done.
282.I: So you're continually living with things that should be
283.done and having a bad feeling.
284.S: You got it!
285.I: I think we're going to ... Oh no we're not ...
286.S: I have a big guilt complex about that. I think we are ...
287.in education... We're dealing with kids ... I think that's

very important. Kids, parents, etc... We're dealing a lot of things ... It's a very complex thing because not only are you dealing with the mental, emotional social thing, you're dealing with what happens the these people so that they can cope with life throughout. OK.

I: Yup.

S: Because they're probably going to become yours if something is not done with them OK. So that's the big picture.

I: Yeah and living in that big picture is ulcers.

S: You got it. Ulcers because of the fact that I think some people have a difficult ... some people get caught up in, in .... dealing with specifics they can handle and not looking at the whole picture.

I: Yeah. OK.

S: And some place down the line somebody has to sit and say "hey there's a whole person out there someplace that we have to deal with... you know there's a whole person...

I: What happens to you even as you say that right now?

S: Anger, frustration (laughter) because of the fact ... at the fact that, that ... things are not going as they should be going. Society is not jumping, things aren't ...things could be in great shape if people would only... have this end goal ... that you've got to be real people ... that we have to deal with real people. And that the kids that are going through school and they're leaving and everything else... if we could develop them and give them the skills to be able to cope with all of life we would have real people. We would

315.have peopole like us that would have much less ulcers...
316.Because we wouldn't have those kinds of problems as the end
317.result. So... yeah. I...
316.I: So, ah I guess the equation is .. that you work with right
317.now is "care and growth through ulcers."
318.S: OK. if you want to put it that way. Yeah. It's .. It
319.creates difficulties because of that. You can't help but
320.care for people ... they are all we have. Really. They're the
321.bottom line. There is always that. When you take away all
322.the rest of the garbage, that's all you've got .. is people.
323.I: And when you've got people ...?
324.S: And when you have people that are happy, that can cope
325.then you will be happy and you will be able to cope and feel
326.good about everything... But if you haven't got that ... you
327.ain't got nothin', boy.

APPENDIX B

INTERVIEW TRANSCRIPT OF GLORIA: COUNSELOR OF REPUTATION

1.I: One way of approaching this kind of a theme, is I would like
2.you to talk about what it is like for you to work with a
3.student as a counselor. You've been at this for awhile, just go
4.ahead and talk about it.
5.S: Hmm... Well, I guess it's to get an understanding of the
6.child in the context of the school and his family... or her
7.family and... try to make an assessment of what the need is...
8.umm..... Pardon me?...
9.I: ...That's interesting! what's that like for you? to try and
10.get an understanding of a student and to assess him too?
11.What's that like?
12.S: ... Well, sometimes it's - ah -... a little nebulous...
13.cause I'm hoping I'm locating the right thing... that... I'm
14.not always sure that it is. Sometimes, you know, there are
15.really startling results and then I'm sure that we've hit it
16.right or that some need somewhere was being met .. because
17.there has been an obvious change...
18.I: What happens to you when that happens?
19.S: Well, I certainly feel satisfied that because some rewards
20.are not always so tangible - and - ah - you know seeing the
21.child happier is reward for me.. or seeing a parent obviously
22.better able to cope with the child ah - is a real satisfaction
23.- for me and ah - I, I - every now and then I'll be going
24.through my files and seeing that kids that were on the top of
25.my list a year or two ago and now they're just happily
26.blending in with the rest of the children and then I think

27.well there has been an accomplishment because - there is
28.nothing really that they're calling attention to themselves as
29.being hurting or - having a need that's extra ordinary from
30.the other children. I... you know I see the smiles on their
31.faces or how relaxed they look .. and then it.. it makes me
32.feel good to see that they're not at the top (laughter) of my
32(a).list anymore.
33.I: So when they're not at the top of your list anymore it
34.means it makes you feel that you've done your job.
36.S: I'm not ... I don't necessarily take any credit for it, but
37.Im glad to see that something has improved in their lives.
38.Ah... I'm not really certain that - ah - I could for sure say
39.that - ah - its been me that helped make that change. I think
40.that - ah - as a school counselor some of the things I've done
41.indirectly have made changes you know - ah - the way I've
42.influenced - ah - certain changes - or different ways of
43.looking at things for the administration and then - different
44.things are... altered in the way the school is run or the
45.approach to children in certain areas - that I get
46.satisfaction even though I don't know that they .. would
47.necessarily credit me for the change. I know that I was the
47(a).one (laughs) that started the kernel.....
48.I: What's that like? You talk about an uncertainty - I think
49.that as counselors ... that happens alot... We're not really
50.sure what the effect is going to be. What's that like for you
51.- to have that kink of uncertainy to what your effect was ...
52.uh - Perhaps having other people not really knowing that you
52(a).were the one.

53.S: Ah... No, I'm not ... Usually it doesn't affect me in the
54.least... I'm relatively satisfied that most days I'm doing a
55.good job.. that I'm putting the best effort I can with the
56.resources I have and you know... the background I've got and I
57.really don't expect to have people pointing it out to me that
58.- Hey! -that.. You did that really well, It's kind of nice to
59.hear it now and then but, um.. I don't expect that and I
60.really don't need it and ah.. usually just - the day itself is
61.satisfying enough with little things that happen or that I see
61.accomplished..
62.I: Such as?
63.S: Ah... Well you see I don't.. I see myself as doing that
64.much counseling (laughter) actually. Uh...
65.I: Whatever that is..
66.S: Um hm...I... You're asking me what things do I see that I
67.get satisfaction from...?
68.I: You mentioned little things...
69.S: O.K. - well either I have a mental list or an actual list
70.on paper of.. things that I see as needs that you know need to
71.be taken care of either because of a comment that a teacher
72.has made to me about a certain child that either an indirect
73.or a direct referral or ... ah .. a program that I've got
74.started that is being carried through one way or another - the
75.details of which are being carried through Um...I don't know..
76.Every day is really very full - sometimes when there's been a
77.lot crisis or a certain number of crisis in the day and I
78.think that I've handled it better than you know I would have 3

79.years ago. I get satisfaction from that - that I know that I'm
79(a).learning from experience...
80.I: What does that do for you?
82.S: Um... ... Well, I guess I think I feel a little calmer
83.about what I'm doing than I did when I first started back at
84.this again. You know - I don't have so many self doubts -
85.what uh - should I do it this way or that way? Um - on the
86.other hand I sometimes would like more time for further P.D. I
87.don't want to just rely on my old skills if new ones would be
87(a).beneficial.
88.I: I'm not quite clear on what that means. What does that mean
89.- rely on old skills in order to do what?
90.S: Well to do what I think needs to be done in a better way.
91.I: O.K.
92.S: Um - I take advantage of things that are offered through
93.the school board as much as possible and some times in
94.conferences. -Um- and I think as counselors go I'm pretty -
95.elementary school counselors - I pretty well am on top of what
96.things are going on that.. you know -- certainly I'm not aware
97. .. I'm not at the forefront of being aware of research and
98.developments in counseling generally and sometimes I wish I
99.were. But I find that administrative considerations - ah -
100.really block my doing all the counseling that could be done.
101.- cause I - ah - end up doing a fair amount of administrative
101.things too ...
102.I: As part of being a counselor.
103.S: Um hm. And ah ... ...
104.I: What's that like for you Gloria?

105.S: Well, um .. if I'm ... I make an effort not to be at paper
106.work and the desk all day because I don't find that
107.satisfying. I... - I enjoy the contact with the students -
108.ah - either in the classroom or in small groups and my day is
109.more satisfying when I feel that I have ... ...
110.I: Had that contact?
112.S: Right! - Had some - you know - that some hazy goal is
113.being worked towards by having that contact with the kids.
114.I: Tell me about that contact with the kids.
115.S: ... Um ... Well I find a lot of them probably just don't
116.get much personal attention or a genuine interest in being
117.listened to ... and ah -- I think I do offer that to them...
118.um hm and um...
119.I: So what does that student mean to you? When the student
120.comes in here as someone who wants to talk to you - or to be
121.quote unquote "counseled." What does that student mean to
123.you? I guess it would vary, but if you can think of someone
124.specific - what does that person mean to you?
125.S: Um ... Well I guess, ah, each of them I consider a really
126.important person and um... um...
127.I: What makes them so important?
128.S: That just they're human beings and that ah I think some
129.children are belittled because of their age and size and
130.ah... I've always had a tendency not to do that. Maybe take
131.them more seriously than sometimes other people think is
132.warranted - ah - that's really just how I value them - really
133.important human beings.

134.I: So in a sense, they then give meaning to what it is that
134(a).you do. Is that right?
135.S: I guess I had'nt really thought of it.
136.I: Well if you think about it for a minute what kind of a
137.meaning does the student give to you when he or she come to
137(a).see you.
138.S: Hmm - Meaning? .... I ... could you phrase that a
139.little differently?
140.I: I'll try - I'm trying to think of a way to re-phrase it.
141.Uh -- you gain something by having a student come and talk
141(a).with you?
142.S: I guess so - usually ...
143.I: Like what?
144.S: Um ..... um... I guess recognition as someone who
145.cares about them, whose ah - cares about what interests them
146.or what their concerns are. Um ....
147.I: I'm not going to have you get stuck on this Gloria. Uh --
148.what's it like to be recognized like that?
149.S: ... Ah ... I think we ah sort of ... reciprocate each
150.other's self worth. Perhaps.
151.I: O.K.... can you explain that?
152.S: Um ... ... That - ah ... I don't know ... that we value
153.each equally in a way and that .. um .....
154.I: Can you think of a time when that happened - when you
156.became very aware of that.
157.S: .... Well um ... just a little thing that happened not too
158.long ago. There's a boy who, -- is, was really going sort of
159.wild in a way - ah - really uncontrollable behavior, he would

walk into the room. - You could tell from the moment he arrived in the morning - the day was not starting well. Its picks things off children's desks as he walked by---. He just sort of randomly - ah - flitted from - . In the gym I observed him - randomly - almost bouncing off the wall and into someone else and ah - just very scattered and ah .. it's just a little thing that I was doing was having time for a group to meet - ah - five kids who - um - who seem to need a little more special attention either because in a larger group they ah aren't very self - expressive or well one reason or another and ah - this is a child in Grade one and I don't really expect them to be that aware of the days of the week but he commented to the teacher "Isn't this the day that we're supposed to meet with Mrs.___? And um ..it, it ah it was important to me to realize that's important to him. And ah .. I didn't even think those Grade one's would remember or notice so I had failed to tell them that I wouldn't be available that morning because I was doing a lot with a volunteer thank you tea. OK... so that was an indirect indication, to me, that it is important to him that there's some need there that's being met and you know, even though I don't think kids ever say that to me directly although ... no, he wouldn't really... (laugh) - but he let's me know non-verbally - you know, he seeks me out on the playground now .... on supervision and makes a point of coming to me in the morning if he sees me in the hall way ... Something like that. It's not anything very large that um .. I think ...

186.whether I'm right or not I don't know but it seems to me a
187.bit of an indication of what my assessment of his needs were
188.are really there because his seeking me out... a little more
189.human contact. And some of these kids do seem as though
190.there's not much time for them at home. Ah - not to be really
191.listened to and some, well in his case, they're not
192.physically available for him either.
193.I: You mean they're ...
194.S: Well he goes home to an empty house or waiting outside
195.till mother arrives and he gets himself up in the morning and
196.puts his food in a bag.
197.I: This is a Grade one kid?
198.S: - Um hm! Yeah! So - ah - there are different degrees of
199.this and a lot of kids have them. Some needs are not so
200.obvious as 200. That it seems that a great many children
201.even though it's in a very minor way, do appreciate being
202.listened to and being noticed on some personal basis... and
203.uh - there's often not the time for it in the classroom and I
204.suspect that, ah, - in the home, in a lot of homes there's so
205.much happening ah - that the parent's minds are other places
206.when their kids are talking to them and so ah... ...
207.I: Yeah - certainly happens to this parent sometimes!
208.S: Oh! Yeah! I'm not exempt that's for sure - yeah. I know
209.that's really true for me too.
210.I: Yeah.
211.S: So ah well it's satisfying to me to be in a school for
212.more than one year too and see how they're developing and
213.changing and being able to cope in ways they couldn't when

214.they were younger ... um hm .....

APPENDIX C

INTERVIEW TRANSCRIPT OF AL: MODEL BUILDER

1.I: You and I have talked about counseling many times.

2.S: Yes.

3.I: Ah -- and you have been associated with counseling in quite

4.a number of ways. You've been counselor at a school. You've

5.also done some private work and you've been -- an administrator

6.for counselors in a large school system.-- ... -- now, after

7.all these experiences and you think back to these experiences

8.that have happened --what does it mean to you, to counsel

9.someone?

10.S: Long ... -- I think it still means what it meant almost

11.twenty years ago. Long ... --ah -- a counselor using his or

12.her skills -...- or artistic talents is what they are almost

13....- that are authentic, integral, components/

14.characteristics for that individual - using those kinds of

15.talents. Using those kinds of talents and skills - ... ...

16.- to work with another individual -... ...- to assist that

17.individual to ah --...-- develop his or her ah- identify and

18.and discover and develop his or her -... - talents and

18(a).strengths.

19.I: And what's that like for you - to do that?

20.S: What's it like for me to do that?

21.I: Yes.

22.S: ..... -- describe it in terms of ah-- pictures I

23.guess. The first picture that your question conjured was a, is

24.a face to face ah - relationship-- face to face contact. Ah --

25.with someone else.

26.I: Can you think of someone specific?

27.S: Yeah -- I am doing that now.

28.I: O.K. So, whats that like that face to face contact?

29.S: There is, as I say, in terms of pictures, there is eye

30.contact, and - ... - a great deal of - ah - om - ... - a

31.fair bit of silence. Pause.

32.I: What's that like - to sit in silence?

33.S: In that kind of situation ah- quite comfortable - ... -

33.its ah - ...- I've experienced it as ah- as the epitome of

34.sharing. Long ....

35.I: Can you tell me a little bit more about what that is like -

36.the epitome of sharing? ... ...-- you sit in silence;

37.the epitome of sharing.

37.S: ... - the difficulty is putting it into words.

38.I: Oh-- I thought you did quite well by not putting it into

39.words -- joint laughter.

40.S: Laughing - yeah, what was it like --voice trails.

41.I: What happens to time?

42.S: Long ... -- hey! -- it ah- recedes into the background

43.you lose consciousness of it. It - ah - the awareness of time

44.- it ah- I am not sure what happens to it. It seems to stop. I

45.am not sure it stops what. Ah-- Certainly lose consciousness

45(a).of it.

46.I: And of what are you conscious?

47.S: You do ask good questions!!!

48.I: Yeah I do ask good questions.

49.S: Laughter-- ...- a person's presence as a presence. As a -

50.....- the individual whom there are thoughts and feelings,

51.body functions and all kinds of things going on as well as, as
52.well as, -...- a smile.

53.I: This is what you are aware of at the time?

54.S: No -- that's part and parcel of the presence of the other

55.person?

56.I: Ah! and what is the presence of the other person?

57.S: What is the presence of the other person?!

57.I: Or-- what does the presence of the other person mean to

57(a).you?

58.S: Long ...-- How in the hell do you answer that? Pause --

60.What does the other person mean---

61.I: Yeah-- think of a specific person. What meaning does that

62.person have to you at that time?

63.S: ... ... - to say a word like important or significant is

64.not ah -- describe the meaning but ah--

65.I: Perhaps it points towards meaning?

66.S: Not really, not really, what ah there is rapport and

67.sharing-- What does that person mean-- to me? .....

68.Part of it is the opportunity to experience that--

69.I: What's that like to experience a person in that way? From

70.the silenc I understand.

71.S: mhm Isn't it interesting that the words that come to mind

72.are qualifying words.

73.I: Such as...?

74.S: Comfortable ... satisfying... even on occasion joyous.

75.I: Think much about things like self-esteem at those times?

76.S: No, no of neither self-esteem mine or the other's-- it is

77.like time-- consciousness of it is not there. The experience

78.is direct. It is existential.

79.I: What does that mean?

80.S: It is-- it is here and now.

81.I: What is that like?

81.S: It is like no other kind of experience-- being alive, being

82.in harmony, not only with oneself but with one other person

83.and seeing things in general and beyond. To whatever extent

84.there is awareness of what is beyond. In harmony is being in

85.tune -- that's what it is like.

86.I: I am curious, you mean every time there has been silence

87.between you and a client that is what it is like?

88.S: Not every time --.....-- there have been occasions

89.it can mean many of the opposites and ah- discomfort is or has

90.been experienced-- discomfort, unease.

91.I: With what, for example?

92.S: I can think of a time when ah - counselee or a-- when

93.silence on my part was not knowing what to do. Being stuck.

94.I: What is that like Al, being stuck?

95.S: Ill at ease, uncomfortable, anxious, confused, searching,

96.very self-conscious. Its ah what do I do next and ah- A client

97.like that is essentially just an individual with whom ah it is

98.more difficult to establish rapport using the usual ways. You

99.need some other approach.

100.I: That sounds nice--What's that like?

101.S: What's that like? I am trying to decide what is that.

102.I: Trying to establish rapport. Different ways of doing it.

103.S: Oh-- frustrating, anxious, uncomfortable, things like

104.self-esteem does come into the picture -- thoughts of risk
105.and failure. If I don't succeed then what? And a whole stream
106.of -- that's a feeling tone. A whole string of rationale that
107.goes a... with it.
108I: You mean you talk to yourself about it.
109.S: Laughter - Oh sure! Does it matter and ah let somebody
110.else work with this jerk.
111.I: And what happens to time?
112.S: It becomes protracted and ah you know the pregnant ....
113.Yes time -...- you know it is interesting. I don't even
114.think there is a conscious awareness of time but an awareness
115.of things wearing heavy. Obviously its a sense of time, but
116.ah its time without putting a label on it.
117.I: Time is experienced?
118.S: It is experienced and ah that kind of thing.
119.I: So when you think of counseling and you think of times
120.when you have been really successful, how did you know that?
121.S: A series of things actually. Ahm ... I suppose it would
122.be the things that one would tend to ... write down as
123.criteria. Ahm but in terms of ... you know what we
124.discussed previously they would be experiences. Establishing
125.rapport and being successful at that - that's one piece of it
126.and that means feeling comfortable, being in tune, being in
127.accord with friendly expressions on faces and ah generally
128.very relaxed postures. Those kinds of things of having
129.succeeded in establishing rapport. Ah ... in the process,
130.whatever the process is - even though there may be
131.essentially trial and error in communication between **both.**

132.Obviously if there is going to be communication it is going
133.to be two-way but ah where trial and error, stop and start,
133(a).and grope and so on -- that's o.k. so ... as there is the
134.experience that something is being accomplished. There is, if
135.you like, movement toward whatever the intent is.
136.I: What is it like to move towards an intent?
137.S: Basically satisfying. Ah - its having a sense of
138.direction, a sense of ah outcome if not an actual stated,
139.identified outcome.
140.I: You mean - the outcome doesn't actually have to be stated?
141.S: If your are talking about movement toward - yeah.
142.I: O.K. so there is a difference between movement and
143.movement toward.
144.S: Yeah, you can have movement away from.
145.I: Ah, so how do you know the difference?
146.S: It is in the nature of the communication, in the nature of
146(a). the rapport. The nature of the degree of comfort.
147.I: So comfort is a real indicator for you.
148.S: Yes, I assume that it is for most people and ... I can
149.describe comfort in many ways. It is in the muscle tone,
150.thoughts and ah posture. Its as much physiological as
151.psychological, but that is not comfort.
152.I: What is it like to experience comfort?
153.S: Its just that body tone, muscles, posture.
154.I: So this is what you become aware of when you have comfort.
155.S: O.K. - no, I understand what you are saying. No that's
156.what you become aware of when you do not have it. Laughter.

157.I: So what do you become aware of when you do have comfort.
158.S: Less and less - and more and more. Less of minute kind of
159.things - you mentioned time - ah contents - ...
160.I: You become less and less aware of content and more aware
161.of...?
162.S: Pause - more aware of - ... - probably at almost a
163.subconscious level - many more cues, many more details, and
164.smaller details -laughs-
165.I: Is this actually what you are aware of at the time?!!
166.S: No, as I say it is probably at a subconsious level.
167.I: Consciously you are aware of...
168.S: The communication in the sense of sharing. Movement toward
169.the - whatever the intended outcome is.
170.I: The intended outcome is important at this time.
171.S: Generally not - unless it is at a point of actual
172.accomplishment, but if its, you know, a session in which a
173.counseling process is going on, then no and as ... as there
174.is a shared sense of working toward that is being -- not only
175.not being uncomfortable, its not only rapport but ah is being
176.useful also.
177.I: Useful because...?
178.S: It is leading towards whatever it was that the counselee
179.was looking for as part of that ah purpose of being there.
180.I: O.K. I am curious about just one more thing - laughter
181.from the subject - you do your counseling in a place. Subject
182.nods. What's that place like when you have that optimal
183.silence you were talking about?
184.S: What's it like-- ... -- this may sound like a strange

185.answer but its completely tolerable. The structure of the
186.place, the nature of it is largely irrevelant. It is not
187.intrusive and like time fades into the background - it is not
187(a).important.
186.I: What's your place like when it is the other kind of silence?
187.S: The ticking of the clock intrudes very loudly and ah
188.those kind of things. Ah it ah yeah it becomes parts of the
189.confines.
190.I: Confines...
191.S: For the situation.
192.I: Can you explain that just a little bit?
193.S: Well where there is that kind of a discomfort and unease.
194.That kind of non-rapport and silence then one of the desires
195.is to, on the part of either or both, is to leave the
196.situation and the very notion of leaving the place - leaving
197.from what- leaving from where? If it is a room - wherever it
198.is - it has a confine that you leave. I recall a counselee
199.that was terrified by silence --...-- and literally looked
200.around in panic for a way out.
201.I: What was that like for you?
202.S: At the particular time -- while it was happening --
203.laughs-- she upped and out through the open door-- gee what
204.do I do now? Joint laughter. I blew it. Yeah I had a sense of
205.failure-- failure and curiosity at the same time. Curiosity
206.as to what was going on in the first place and would she come
207.back or how do I fix it? Should I attempt to fix it or let it
208.look after itself? Yup --...-- those kinds of things.
209.I: So when you are counseling a client, what does he mean to

210.you?
211.S: Long ... -- laughs I think I have the same ... as
212.before. What does a client mean? ... There are a number of
213.terms that come to mind. I am not sure they express meaning
214.but ah things like respect, acceptance, ah ..., rapport,
215.skill, or art, flexibility.
216.I: Someone to be worked with.
217.S: With rather than on or to.
218.I: Can you explain that a little?
219.S: Yeah I could be a counselor, laughs, theoretically, and ah
220.work on a client and the way I work on a client is by asking
221.a whole lot of questions, getting a lot of information
222.formulating a diagnosis, prescribing a set of behaviors and
223.then go and do that. Get fixed.
224.I: And if you were to do that...?
225.S: To me that is not counseling. Working with is. Words that
226.come to mind are like, respect, acceptance, rapport, harmony,
227.being in tune.
228.I: Like travelling together.
229.S: Yup! ... -What I experienced when I was counseling
230.student well not in these kind of words were the notion of
231.implicate universe, people being in communication, in
232.contact, being connected, as part and part parcel of the same
233.whatever- I don't know what that whatever is.
234.I: But whatever that whatever is, what is it like to have
235.that kind of experience?
236.S: Well its about life - ...- that is living!

APPENDIX D

INTERVIEW TRANSCRIPT OF DON: TRAINER OF COUNSELORS

1.I: The bottom line question.. that I'd like to talk with you
2.about in here is what it's like for you to counsel someone.
3.Any other kinds of discussions the we have will always evolve
4.back to that - ah - kind of a question. That's really what I'm
5.looking for.

6.S: What it's like for me personally (sigh).

7.I: Yeah, what is it like for you to counsel someone?

8.S: Well ... I suppose that there are different, different
9.dimensions I ah ... often feel challenged when people come in.

10.I: What's that like for you .. to feel challenged?

11.S: To feel challenged? Well ... to hear somebody talk about some
12.difficulty that he or she has had .. over a period of time and to
13.ah .. to wonder whether ... ah .. time spent with me is going to
14.make a difference - and whether I can facilitate that kind of
15.difference in a person's life ... That to me, represents a
16.challenge .. It's a personal challenge ... I think that's one ..
17.That's one facet of the ... of what it's like to counsel.

18.I: One facet?

19.S: One facet of of of what's there for me.

20.I: And when you are in that one particlar facet and you're being
21.challenged - ah - feeling challenged uh .. can you go a little
22.bit further with that in terms of what that's like for you?

22.S: Well not only challenged, I think that one of the feelings
23.that are there for me is of excitement and ah - I feel excited
24.about the possibility of and ah ... of of ah - perhaps doing
25.something that's that's ah ah that's worthwhile. I think
26.often that feeling is there, that excitement is there, along
27.with some fear .. that in fact I might not be able to to to
28.ahm .. I might not be able to effect the kinds of
29.interventions or or effect the kinds of changes; facilitate
30.the kinds of changes that I would like to see happen ... in in
31.ah people. So there's the excitement .. the feelings vary, I
32.think from person to person .. and I think when you say what
33.is it like to counsel, I think, I think what it's ah ..
34.describing is ah .. some of the the dimensions and feelings
34(a).that are there in the initial interview.

35.I: Interview?
36.S: Yeah or the initial session when I'm first meeting a person
37.... and and listening to that person talk about the dilemmas,
38.the problems, the issues that ah ... he or she is facing and
39.and ah .... and then wondering about my own response.

40.I: To what the person is saying?

41.S: To that ... yes that's right.

42.I:It's kind of a sorting process you're going through?

43.S: Oh sure there's a sorting process .. looking at what I see
44.as the central dimension of the central, central issues ..
45.from my perspective.

46.I: Uh hm.

47.S: They may not be central issues, but they may be the issues
48.that that I feel I can, I can, I can do something about.
49.That's probably more appropriate than central issues. So I
50identify those patterns I can intervene into that might make a
51.difference and that that is challenging for me.

52.I: If you think of , perhaps, a specific individual that you
53.worked with .. OK?

54.S: Uh hm.

55.I: Ah .. how did you know when you had ah .. grabbed a hold
c56.of, if you like, an issue that you could intervene in? What
57.got you to know you could do that?

58.S: ... Well you and I were talking about before about, I think
59.what .. about outcomes. What I think I often do is to ah is
60.to look at at to identify patterns that I think I often ...
61.what I ah ... when I intervene...

62.I: Uh huh.

63.S: or talk with people, I think patterns typically; recurring
64.patterns and ah people typically come in with an issue and
65.often I'll I'll relate that issue to a pattern and that
66.pattern could be a relationship pattern, it could be pattern
67.between two people that recurs that keeps recurring, it could
68.be a recurring theme that occurs in terms of ah an individual
69.kind of response to a variety of situations, but I think I
70.know that once I've identified a pattern ahm and it's a fairly

consistent, recurring pattern, my thinking is that ah if I can somehow intervene into that to change that pattern and to that ah I can make a difference ... I can help to make a difference.

I: What's that like for you Don when you make that discovery?

S: The discovery ... well often often that's when I experience excitement. I feel some excitement and often when I (comments interspersed by frequent yeahs from interviewer) make an intervention of some kind and ah intervene in a first interview, I wonder what's going to happen subsequently and that's ah some of the excitement that I sometimes experience. Counseling is the ah is the wondering whether it's going to take whether ah whether changes are going to occur in subsequent weeks.

I: Right ... so what's it like for you to live with that wondering?

S: Well I'm not sure that I live with it .. ah .. I'm not sure that I live with it at all ... I don't ... It's not something that's always with me. It's it's my counseling practise is fairly limited and ah ... so when I ... I counsel basically once a week you see .. for a block of time and ah when I have though intervened in a way that I feel really excited about I find myself, periodically during the next ... the person's going to come in a week from the time that I last saw him, I might periodically think about ahm what might be happening for him. What might he be doing. But that's very momentary. I

98.don't dwell on it at any lenght.

99.I: OK.

100.S: I think where I dwell more ahm on, on ah my own counseling
101.is when I feel I'm in an impasse of some kind and I don't
102.know what to do.

103.I: Ouch, yeah.
104.S: An ah ... that's typically when I think about it more and
105.I reflect on it or I I read something and I relate what I read
106.to to the person that I am seeing or or I am talking to a
107.class and I relate the sort of things that find myself saying
108.to that particular person. So that's, that's what is sort of
109.latently there ... try to work through.

110.I: (Interrupts) So in a sense it's the impasse ah.. that's
111.when and examination starts taking place, is that right?

112.S: Yes that's true.

113.I: Yeah..OK and you know the tape recorded question that's
114.going to be coming at you, don't you? What's that like for
115.you?

116.S: The impasse?

117.I: Yes.

118.S: Well that's ah, one of the most unpleasant parts of
119.counseling for me is when I I ... sometimes, I begin feeling
120.quite excited. **Three or four interviews later I am aware that**

not a whole lot has changed and I think that's the part about counseling that I feel that I have the most difficulty with. You know .. I I ah.. I don't, I often don't look forward to going to the next session with the person.

I: Uh hm.

S: Thinking that, you know, that probably not a whole lot is gonna have changed and uh and ah, so that's ah.. I said to you the difficult aspect of counseling. It's it's somewhat discouraging for me when I, when I don't make the kind of impact that I would like to make. And ah .. when you say what's it like for me that's, I think that, that's pretty... I think about that more than the ah ... challenges and the triumphs.

I: Don't we all. Yeah, I don't know ah... the impasse ah ... even as you say the word, I actually get a picture. It's kind of a picture of almost a block of some kind ... and in terms of some of the people I've talked to when they talk about the impasse, a number of them transferred right into here (the stomach area). So when thinking about that particular client they often have it right in here.

S: Uh hm.

I: How ah ... What happens for you with that impasse? Do you dwell on it in such a way that that is what happens with you or do other or do other things happen?

S: Well I think that's probably true. although I am thinking

of a particular client, where initially I thought we were doing ... ah .. outstandingly well ... and ah ... he still thinks, you know, that still feels really good about the changes that he is making .. evidently ... ah my my somehow my ... I am not satisfied. I am not completely satisfied and and ah .. I find that there is a bit of ah ... I think one of the things that I have to be aware of and often am aware of is when I experience myself as being somewhat stuck with a person that that .. I lose some of my ability to generate options and that that's and that that's ah ... problematic and that's when I need to look inside and to ah ...

I: Un hm.

S: And to free myself of that a ... dilemma.

I: Look inside ... can you explain that a bit?

S: Well when I say "look inside" sometimes when that happens and I experience myself as being really ah, ahm ... being in a rut .. sort of speak, in terms of the way I'm intervening with with somebody.

I: Yeah mmm...

S: Ahm ... I haye, I have periodically, and I have experienced myself ah .. just not ah .. really being as creative or as being as responsive to the to the ... ah to the different ways in which the person is presenting himself to me. Ahm ... I will often leave the room and after doing that with increasing frequency over the last several years

172.... ah .. I'll leave the room. I'll excuse myself to got to
173.the washroom or to go to get a drink of water or get a cup of
174.coffee or whatever and and during those times I find that I
175.can ah talk to myself a bit and think through what's
176.happening and talk to myself in terms of of what's what's
177.going on. It is easier for me to do it ... do that for me.
178.Often I'm looking at a minute or two. It's not like you go
179.away for a hundred and fifty minute retreat.

180.I: Yeah

181:S: Or something like that. I leave for a couple of minutes
182:and and it's a way of clearing my mind and ah often I think
183....It's freeing myself of of some of the ah... I think
184.sometimes there is and identification with a person of when I
185.see his stuckness, I see myself kind of getting into the same
186.kind of pattern. I free myself of of a way of thinking ..
187.Ahm ... and when I say free myself of a way of thinking it's
188.it's ... I think, taking some time to leave the room to ..
189.while Im out of the room generate some other dimensions among
190.which I can see the same problem or can look at the same
191.issue.

192.I: Almost kind of a loosening up.

193.S: It's a loosening up, yeah.

194.I: Yeah.

195.S: For me often it's it's ah ... I tend to operate.. I have
196.operated in the last number of years from from what I refer

197.to as a systems approach.

198.I: Uh hm

199.S: To looking at individuals .. looking at them in context
200.and and ah .. I sometimes find myself being stuck in ah ..
201.very intra-psychic kind of a way of interacting. When I
202.leave the room sometimes I can I can actually reflect..
203.besides looking inward in terms of my own processes, I also
204.sometimes think about models and find that that's helpful to
205.me.

206.I: OK. gone ...

207.S: Yeah

208.I: Yeah ahm .. there are a whole bunch of things you're
209.saying that fascinates me quite apart from the fact that
210.we've got that tape recorder on right now. Intra-psychic ..
211.you mentioned that word.

212.S:Uh hm

213.I: What what does that mean?

214.S: Well ... I think what it communicates to me, what it means
215.to me is ahm .. looking at people pretty much as islands unto
216.themselves, sort of speak, that that ah .. there is a, when
217.you're focusing on on ah .. their feelings and their
218.attitudes and on issues as they relate to them ... without
219.reference to their, to their .. the people who are the
220.closests to them often .. Ahm ... working with somebody who

221.is depressed, for example, you concentrate on how that person
222.feels being depressed and and I believe sometimes you
223.entrench people in their own depression .. in the process
224.that they're talking about their depression, they talk more
225.about their depression...

226.I:(Interrupt) Don what happens to you when you're working
227.with an individual who is depressed and they get going on
228.talking about their depression?

229.S: Well I think, ah .. I think what ah ... that ahm, if I
230.just allow myself to go with it just ... I can become quite
231.depressed myself.

232.I: Yeah that's what I've found.

233.S: Become dragged down and that's when I need to deliberately
234.think in terms of a .. perhaps the purposes that depression
235.serves in a person's lives ... ah ... maybe their depression
236.is important to people they need to hang on to it for a
237.period of time, deliberately hang on to it and bring it under
238.their control as to when they choose to get rid of it. Those
239.kinds of issues are are .. approaches are there.

240.I: That sounds mighty familiar. I'm looking ... there are
241.some things that I want to pursue, to pursue and right now I
242.seem to be reaching an impasse in terms of what it was ah ....
243.I don't really want to break the track that we are on right
244.now; at the same time the word that's coming to my mind right
245.now is "that was one facet of of ah .. what counseling is

like for you and you ... at that stage, this was right at the beginning when we started talking. This was in reference to ah the feelings of challenge and excitement that you have when you intervene in introductory kinds of sessions with a client. Ah, then ah .. you went into when periods of real self examination went on for you . Ah ... that's true for me too. Ah ... when you hit the impasse with a client .. and then probably with yourself at the same time too ... there's kind of an interplay between the two ah ... so in a sense we've been talking around those aspects and also how you handle it and how it is for you. As you perhaps view or remember a specific individual are there some other parts that come to your mind ... that relate to what it's like for you to counsel?

S: Besides the challenge and ...

I: Uh hm .. or if there are some other things to even say there.

S: Well ahm .. sure when I look at individuals there are other aspects of of there are other feelings that are generated in me.

I: OK.

S: That ah .. I've I've sometimes caught myself being a little litle ah .. I'll, I may wish, .. miss a few words that people are saying at those times and ah .. and ah .. track my own felings a bit. You know, that ah .. if some some and this

271.can ah .. be a very individual issue when I am speaking to an
272.individual. I can relate to a couple that I am seeing when an
273.issue comes up that seem very similar to an issue that I'm
274.dealing with, that that ah .. there is sometimes an
275.identificaton, or I identify with what people are talking
276.about ...

277.I: Uh hm.

278.S: And ah .. at that point ... reflect on that for a little
279.while; just momentarily and then move back into what people
280.are saying.

281.I: What's that like for you when that happens?

282.S: Well it it varies. The feeling varies. I've had
283.situations, there have been situations where I've I've
284.momentarily said to myself should I be seeing this person
285.ecause ah ... the issues that he is talking about are issues
286.I am having to deal with myself. Maybe I am not the most
287.helpful person. That's one issue.

288.I: Yeah.

289.S: Ah there are, there are times. other times when I say to
290.myself. I I I ah ... sometimes I feel kind of excited because
291.I learn from what people tell me ... I can learn and and ah
292... I have some just momentary insight in terms of my own, my
293.own issue and so that's exciting for me. There have also been
294.times when I've thought, you know I can contribute a lot to
295.what people are talking about because I've had some similar

296.kind of experience personally and, and ah I know what it's
297.like to work through that. So So ah.. that's been, that's
298.sometimes come up for me is just that kind of a momentary ah ..
299.reflection.

300.I: Ahm .. I know I am asking really broad questions, but it's
301.also to let it go where it does come from you.

302.S: Uh hm.

303.I: I've been asking what's it like for you to counsel
304.someone. One of the things that I've found when I've been
305.talking with people about this is that the bottom line
306.question that I am really seaching for ... well there are a
307.couple ah.. two questions. One question is what does the
308.client who comes to see you, meant to you. That's one
309.question. But I found that, at least for most of the
310.interviews, if I asked that very early what I would get was
311."I don't know, you know that's too much." Ah but that is
312.really one of the things that I am after. Ah .. and that
313.also goes to another question ... which is "what keeps the
314.desire alive, for you, to continue counseling ... So having
315.thrown those two out at you, Don, if you care to kind of
316.think about that and work with that for a little while ...

317.S: Uh hmmm

318.I: It might be interesting.
319.S: Yeah the issue of what does a client mean to me .. is a
320.variable I ah .. think that some people ahm .. come and go in

my life and counseling office and ah ... I don't reflect a whole lot on them in between interviews.

I:(Interrupt) Let's take that note just for a second OK. What does that person mean to you. What does that mean to you?

S: Well, I guess what that means is is is ah ... there's .. ah .. I may have to do with my own make-up, but there are some people who ah .. have come in and ah .. to some extent represented a challenge for me in terms of the issues that they are bringing in.

I: Yeah, OK.

S: And and I feel that I can help them, but ah .. personally after they've dealt with their issues probably I wouldn't reflect on them....

I: OK.

S: All that much. They wouldn't ... they're ... they may be people whom ah ... who are clients to me and clients to me are people who are employing me .. People who are employing me for ah ... some assistance to change and I have s o m e , I have something that I can offer them .. in terms of helping them to change. so that there isn't any kind of a deep ah .... personal encounter, there isn't ahm, even on my part, there may not be, a whole lot of interest in in in ... who they are beyond what they come in with. And that may sound a bit ah ... I think more and more that's the reality of the situation for me and it may sound like I ah .. really almost

346.like a lawyer or somthing like that, but I think that to
347.some extent that's true with some people.

348.S: With other people I ,**people come into me and they come**
349.into me with particular issues and and sometimes just who
350.they are generates something in me and it's ah ... it may be
351.ah, ahm .. . I I may think ah .. these are really meat,
352.interesting people and ah .. I would like to know more about
353.them, you know that just what they're talking about in terms
354.of their problem situation. There is a depth there, or
355.something ah .. that really intrigues me and and ah..so
356.sometimes there is a spark that that generates in me that
357.other people don't generate, you know, that that ah .. I get
358.excited an ah...

359.I: It's almost like you're saying I am going to be effected
360.by this client or these people.

361.S: I think so, I think so .. they are more to me. Some people
362.come in and they're more to me than clients ... That they're
363.clients plus and and ah ... I suppose that that is true that
364.that ah ... I think in probably in the latter case that I'm
365.thinking what they can offer me....

366.I: Uh hm.

367.S: as well as what I can offer them and so there is a
368.reciprocal ....
369.I: Kind of a thing? ...

370.S: Yeah, Yeah.

371.I: Where as in other cases I think I'll just serve them as
372.they pay me?

373.S: Yeah, that I'm being employed...

374.I: You're being emloyed.

375.S: By them and ah ... that's not as crass as....

375.I: No .. no...

376.S: .. it sounds ... I I think that that's as, at least for me,
377.it it's with some people it's quite realistic.

378.I: Yeah.

379.S: And ah ... give me your question again ... what was the
380.question that we were on?

381.I: There are two and you're answering them well. ah .. we
382.started with what's it like ... but then what I talked about,
383.well really that's a tool to get at some questions that are
384.kind of difficult to answer. One has to do with what does a
385.client mean to you and actually what that really is leading
386.towards is what deeps the desire to counsel alive for you to
387.counsel.

388.S: What does a client mean to me? Ah ... There's clients ahm
389.... I guess some clients mean to me is I view them as
390.potential friends. I mean not that that happens very often,
391.but I ah ... clients become friends, but I sometimes view
392.them that way.

393.I: Yeah ......

394.S: As interesting people, ahm .. always the .. what they
395.represent is the ah ... the ah .. kind of challenge. You
396.know, when they come in with an issue the challenge ... ahm
397... for me personally. They're there to to get something from
398.me ...

399.I: Uh hm.

400.S: basically and ah ... I am wanting through a process of
401.following them and ah ... understanding them and their issues
402.to eventually uh ... well .. Mahatma Gandhi once said "There
403.go my people and I must follow because I am their leader."

404.I: Yeah, OK.

405.S: Ahm and ah ah that often my, my efforts often, my thinking
406.in terms of helping is that if I can follow and really
407.understand them that that it's then that I can in some way
408.lead them into, lead them indirectly into into ah .. some
409.life processes that might be more satisfying.

410.I: Indirectly! What's that?

411.Well it's not that I lead them by the, on a leash or ... but
412.my leading may be... You mentioned the term re-framing. It
413.may be to help them develop a different perspective of their
414.reality. Ahm and that to me is a form of leading that I ,
415.that i might ah try out various perspectives of their reality
416.with them. I might suggest to them that ah ... they try out

417.a different set of behaviors at home and sometimes ah .. may
418.be ah ... deliberately doing what they're doing anyway and I
419.see that as a form of ah leading through following .. I
420.suppose.

421.I: So what you talk about in terms of a theme here ah ... of
422.ah meaning, if you like, ahm you mentioned friendship and ah
423.... sort of intertwined and sometimes it doesn't, It can mean
424.other things. When you add the totality of those one, two
425.three points that you made there ... what does that mean to
426.you?

427.S: The totality of of ...

428.I: yeah ... You mentioned friendship. You mentioned
429.challenge. Those are really the main two ... and this in a
430.sense is what your clients mean to you .. ah, but I also
431.heard your own personal growth .. the thing you really
432.perhaps did not specifically say that when you talk of those
433.three ah ... is there a meaning the extends beyond that?

434.S: Let me talk about that. When you say that I feel a little
435.bit uncomfortable ...

436.I: All right.

437.S: In the sense that I have some questions I have some
438.question about the degree to which I think it's inevitable
439.that when you are counseling that you satisfy some personal
440.needs.

441.I: Yeah, OK.

442.S: And my thinking that this needs to be incidental, more ahm
443... to the primary goal which is to facilitate some kind of a
444.change process and and ah .. I I want to ahm ... I have, I
445.have in addition to counseling ... I also supervise a lot of
446.counselors.

447.I: Uh hm.

448.S: And ah .. I suppose one of the things I am aware that
449.among people there is a differential, there is a difference in
450.terms of ... the degree to which they can satisfy .. separate
451.satisfying their own needs you know, in the counseling
452.process from from ah ... intervening meaningfully. Sometimes
453.ahm, I think people can get really stuck in ah .. in ah, oh
454.... needs for friendship or or needs for intimacy or a
455.variety of different needs that can can ah ... inhibit what
456.happens in a counseling or psychotherapy session and so ah ,
457.ahm ... I believe though that for me, I believe that ... I'm
458.having trouble sorting this out, but I believe that it's
459.important to me personally. It's important that I have some
460.personal needs that are satisfied in the counseling process.

461.I: OK.

462.S: But that I'm aware of often these needs are being
463.satisfied. That that I not ah .. I'm aware enough of myself
464.to know that with certain kinds of people there might be
465.certain kinds of needs that might get in the way of of my

466.intervening effectively with these people and I think when
467.I'm aware of that, that that I can both satisfy these needs
468.to a degree and also intervene effectively. When I'm not
469.aware of this need on my part, I think I can sometimes get
470.lost in my own needs and that can apply to, I think that,
471.that relates to needs for friendship, for the needs for
472.intimacy and all the other needs that we might identify ...
473.even the need for challenge.

474.I: You know it triggers something with me as you were
475.talking. I often thought that perhaps one really good
476.question for people who are in training for counseling might
477.want to pursue is just what kinds of needs do you think that
478... which of your needs do you think can be satisfied through
479.your job as a counselor and that perhaps gain some kind of an
480.awareness of at least what is possible for them at this
481.particular stage in counseling as perhaps to some other times
482.when ah ... that point really struck home with me as you were
483.talking.

484.S: Uh hm, uh hm.

485.I: How do you know when it is satisfied ... that's almost the
486.bottom line question we're working with. What it means to be
487.satisfied. Ah gee ... I wish I had thought of that question
488.earlier. What personal needs are satisfied on your part when
489.you're involved in the counseling process?
490.S: As a question you might ask or are you asking me that
491.question?

492.I: Sure ... might as well.

493.S:Well the personal needs that are satisfied .. I think I
494.think from a personal stand point I have a need to be helpful
495.and ah from a ... Personally I think that ah .. when I feel
496.I'm intervening in ways that are ah effective I I ah feel
497."good". I I ah ... don't know what other word that I can use.

498.I: I like the way you did that...

499.S: Yeah that, that ah.. there is something in it for me. I
500.have a need for challenge and stimulation. I recognize that.
501.I don't feel ah ah .. I'm much more comfortable, personally,
502.seeing people for short periods of time and short ... I
503.typically don't see people for a year or a year and a half or
504.over an extended period of time. I see people for several
505.sessions and that relates partly to a need that I have for
506.challenge and stimulation. Ahm .. I try to effect change
507.quickly and if I can I feel satisfied and feel challenged by
508.the next people that come in. ahm so that's ah.. something
509.else that keeps me involved in counseling is this challenge
510.and stimulation. Need for helping deeps me involved in
511.counseling. Ahm I suppose other things that keep me involved
512.in counseling are the ah my own very pragmatic reason for
513.doing counseling is that I teach prospective counselors and
514.ah ... that ah ... if I'm gonna teach teach a better process,
515.I need to do it myself and so that's pragmatically ...
516.I: That kind of makes some sense.

517.S: That's one of the reasons why I'm staying in. I ahm enjoy

meeting a variety of different people and that keeps me going. There is always the issue of personal ...There are always times as I mentioned before that I said relate to me personally and ah that I take with me and think about and so there is a personal gratification of needs in that respect.

I: I have the feeling you just answered those two questions quite eloquently (audio not intelligible) ... I appreciate what you'given me thus far. Are there some things as you've been talking through this whole area, starting with what's it like -- and I know I sounded like a taperecorder for awhile -- and then we went into the issue of meaning and then actually what energizes you in doing counseling. Are there things that I have perhaps missed in terms of pursuing or that you would perhaps like to talk about.

S: Well there are perhaps things that I've missed. I ah ... know that there are times. I mentioned the fact that I often feel challenged and stimulated.

I: Yeah.

S: And ah .. I know also that there are times when I feel bored with what people are talking about and so that's another dimension. I I belive that that's less often there than the other, but I think that often tells me something too. Ah and ah ... often it it often that's a good indicator of of a line of interventions that I might use .. That sometimes reflecting on my own process, I think, can ah result in an important line of interventions .. that I can

543.use with people.

544.I: So in that sense you use feeling bored as a signal to
545.yourself.

546.S: Yeah, the signal may be ah .. I listen to somebody and I
547.say you know this person is just ah .. talking without
548.relating what she's talking to to who she really is or what
549.she ... she is is just maybe saying things that she's heard
550.or is is just working to engage me rather than really coming
551.to grips with her own issues and and ah ... and so ah .. I
552.kind .. ah .. sometimes ah .. put an interpretation, I
553.suppose, or derive some meaning.

554.I: Uh hm.

555.S: ... from my own boredom and and ah .. that then can
556.sometimes resolve in a different pattern of interacting
557.between the two of us. If I say, you know, I have this sense
558.that that there are some deeper issues there for you or or I
559.or something like that which is going to change the direction
560.of of the flow of what's going on.

561.I: It's like deriving meaning in that sense would mean that
562.you activate the boredom .. if you like..

563.S: Uh hm.

564.I: ..to change it to something else.

565.S: Exactly.

566.I: OK. That makes sense. Is there anything else, Don?

567.S: Well ... I'm not coming up with anything ah ...

568.I: I am sure if we pursued it we could probably talk for a
569.good long time...

570.S: Yeah I expect so.

571.I: But in terms of this, I don't want to push or force it.
572.there's much there. I am sure that I'll be listening to your
573.voice for hours (joint laughter). I want to thank you.

574.S: You're really welcome. I enjoyed this, Peter.

APPENDIX E

INTERVIEW TRANSCRIPT OF BRIAN: COUNSELOR OF EXPERIENCE

1.I: We'll let things simply flow in terms of what we're talking
2.about.
3.S: O.K. Sure.
4.I: And the bottom line question that I have - it is the only
5.question, really, that we'll be working around is - "What is it
6.like for you to counsel a student?"
7.S: Ordinarily, just great!
8.I: could you elaborate slightly or this could be a really short
9.interview?
10.S: In the office, in the dealing with the students, the child,
11.ah the young person... um... it's - ah... it's what I'm
12.trained for, it's what I believe I'm good at. I believe I can
13.be an assist for that child. But the pressure ... uh... or the
14.expectations laid on by ... the teacher whose referred or
15.(interruption by ringing phone in his office)...
16.I: Whatever you were saying before the phone rang is fine.
17.S: There's just too many expectations, uh - bringing about a
18.complete change where I don't believe that it is something I'm
19.capable of doing or **should** be doing.
20.I: What's it like for you to be under those kinds of
21.expectations?
22.S: I think the - ah... the study that just came out on stress
23.shows that counselors are extremely high on, "what is it?"...
24.Emotional burnout.
25.I: I believe that's right.
26.S: Yeah!

27.I: What's that like for you, sir?

28.S: Ah... I have over the 19 years - thanks a little bit to you

29.ah... learned to shut down ... up top at various parts of

30.the year and filter out ... ah ... those things which affect

31.me personally in terms of what I view as success. That's ...

32.I would say took 16 years ... you know of handling of dealing

33.with of knowing when you know what is possible you try to make

34.happen what is not possible you facilitate a referral, you

35.facilitate, you try to facilitate a student's growth.

36.I: O.K.

37.S: While you're trying to grow yourself. Instead of being

38.blinded by ... ah ... peripheral things ... I've been

39.surplused twice in EPS schools ...10.5 years ... I've been in

40.1,2,3,4,5 schools ... ah... every move is a hard one to take,

41.but I'm at the point now where if I get surplused again

42.because of lack of budget funds I will take my month an a half

43.or two months to adjust to the change to a new school and

44.continue right on. But it's a lot of growth on my part... a

44(a).lot of growth had to take place.

45.I: Do you mind my asking you, Brian, what's that like for you?

46.I think you're calling on something a lot of people aren't

47.talking about that is happening to them too.

48.S: Ah ... It's hell. It's hell you're going through it ... ah

49... until you learn to deal with it.... You don't feel you

50.belong anywhere. You feel like you're a loser. You feel like

51.- ah - there's not much point or no point of success... ah ...

52.in your career or in what you attempt to do. And what tends,

53.what helped clear that out for me was - ah - the 20 minutes,

54.the half hour interview with the kid. Ah ... when you realize
55.that .. ah ... I'm an old man and these guys have got a lot of
56.fun ahead of them and let's make certain that they deal with
57.that fun properly. And while they're having some fun, by
58.golly, I'm gonna see if I can enjoy it with them...
59.I: Please continue talking Brian. What's that like? Think of
60.a specific kid even.
61.S: Oh!... This is a little off colour, but we have a lot of
61(a).young ladies and it's been my experience that certain types of
62.problems that the high school young lady would much sooner
63.talk to a male counselor about than the female counselors....
64.and particularly over the last couple of years I've found
65.myself dealing with an awful lot of ah ... young ladies who
66.were having affairs and with older gentlemen, well - older...
67.I: Relatively speaking.
68.S: Yeah! Yeah. Young people and ah... needing ... besides
69.from the practical point of it all ... needing someplace to
70.sound things out on their own thinking, on their own .. ah ..
71.where they're headed; what they're doing might it lead to ...
72.and this kind of thing.
73.I: Yeah.
74.S: And just kind of find that ... ah ... between the two of us
75.in working this through . ah ... it sort of comes to you that
76... ah ... Damn, it's a good life! If it's treated properly and
77.let's, you know, using the person the person I'm dealing with
78.as a guide, uh ... let's deal with the good part of life and
79.let's try to straighten out what ever is in their mind morally

80.or ethically incorrect and deal with that. Ah ... I just
81.enjoy young people immensely ... ah ... right down to what I
82.have on my desk here. "Have I talked with Keith yet?" Keith
83.lost his father about a month ago and I understand has been
84.drinking himself silly ever since.
85.I: Yup.
86.S: Ah ... This one's a tough one. O.K. But Keith's a pretty
87.good kid and... I want to hear what Keith has to say. I want
88.to see how he's viewing life. That I,I, get a kick out of
89.that... I enjoy and ... will I be able to help Keith?... Uh
90.... I don't know ... I like to think I will. Yeah.
91.I: It's almost like a tape recorded question I'm asking, but
92.it seems to be the most relevant question to what is coming
93.out here. Ah ... and also I'm getting sucked into your
94.conversation -- as you probably realize. Ah ... What's it
95.like for you to be on the verge of that... you're going to be
96.meeting with someone whose going through hell. You're
96(a).anticipating that. What is that like?
97.S: Oh... Nervous, uh... All sorts of things going through my
98.head as to... approaches to take... waiting to establish when
99.I see him where his head is at, ah ... just as he sort of
100.walks through the door and which cues I can lead off on to
101.get him to talk to me about what's happening. Uh... overall
102it's a kind of nervous anticipation ... uh ... not all
102(a).positive.... I'm scared.
103.I: Scared...yeah! Right!
104.S: Or... I'm not scared ... I'm not sure of my position.
105.What's, you know, going to happen, but experience has taught

106.me, I'm not bad at what I do.

107.I: Right!

108.S: And ah ... So we're going to go in at it. Ah...

109.I: The scared part ... or the nervousness I'm just a little

110.bit familiar with that.

112.S: Yeah, yeah.

113.I: Ah... I'd like to push it a little further and why not...

114.What's that like... to be in that state?

115.S: That's a state that I'm normally in ah .... ah ... I'm a

116.fairly introverted person... ah ... It's not uncomfortable.

117.It's like like knowing 2 weeks before you're getting married

117(a)that you have to go through with this and you actually really

118.do want to go through with it, but you're not sure....

119.I: Uh huh!

120.S: Am I going to make a fool of myself? Am I going to mess

121.somebody else up? Ah ... You know... What's going to happen?

122.Ah... Am I capable of dealing with this one? Ah ... and I

123.suppose in the back of the mind it's because I'm evaluation -

124.oriented. - ...Ah which I think is another problem I've got

125.... ah ... what happens ... if I don't do such a good job

126.of it? What happens to Keith? What happens to me? In other

127.words, I'm taking a long way of saying there's a lot of ego

128.involvement. A lot of it. A lot of ego involvement. I

129.don't think I have a very strong ego. Ah... I've been

130.accused of that in the past, so that may be creating some of

131.the nervousness, but, ah... you know ... it's an anticipation

131.in the true definition of the word.

132.I: A build up.

133.S: Yup! In the true definition of the word ... I anticipate.
134.I'm expecting to do it and in some ways I'm going to do my
135.damnest ... I'm always going to do my damnest for him if I
135(a)can.
136.I: If you can, yeah. Ah... you know what I'm hearing coming
137.through, and check me on it, and elaborate on it if my
138.comment makes any sense.
139.S: Um hm...
140.I: Is that .. ah ... the person who comes to see you and in
141.your office or wherever you happen to encounter that
142.individual ah ... has meaning for you.
143.S: Oh yeah!
144.I: What does someone who comes to see you mean to you?
145.S: Wow!!! ... They're a human being. They're a young human
146.being. Ah....
147.I: And how does that give you meaning?
148.S: Well, what was going through my mind is that.. ah... I
149.don't think I'm a particularly altruistic individual so I'm
150.not saying that he comes in the door and I'm going to lead
151.him out of the wilderness like a Messiah. Ah... But I suppose
152.there is a bit of that in it. But ah... that student coming
153.in to see me is coming in to see me as somebody with some
154.expertise who may provide some assistance with any difficulty
155.they may have... or may provide an answer I guess most of
156.them, I think, expect an answer... ah ... In most situations
157.I don't provide answers. I'm ... Rogerian ... ah ... They
158.need a lot and I'm not sure how I can elaborate that. Ah...

158(a).in terms of this is my job... ah ... trying to get, I
159.suppose, on a practical level, trying to get people through
160.the first 17 years of their life or for the first 12 years
161.of their education. Ah ... not only educated to whatever the
162.public system says they must know, but already to tackle
163.society and feeling comfortable in that world and ... ah ...
164.I suppose you know if I help them feel comfortable in that
165....mirage of rules around them that they'll have to live
166.with... that's important to me. Ah ... adjusted... I think
166(a)that's a key word.
167.I: Adjusted to what?
168.S: They're adjusted to their own life and what's around them
169.and whether or not that can be accomplished is ... who knows
170.I: That's the question mark.
171.S: Yeah. I don't put any values on what they ... ah .. on
172.their value.
173.I: So what can be accomplished .. Who knows? is one of the
174.things that you live with on the job.
175.S: Yes. Yeah!
176.I: I guess then, the question is, what's that like?
177.S: Nerve wracking! You're constantly facing the fact that
178.you're .. ah ... ah... never going to be perfect or in some
179.cases never even near perfect.
180.I: Could I ask you a question? I'm real curious about now.
181.Would you know perfect if it looked you in the face Brian.
182.S: Probably not.
183.I: Then how do you know it hasn't been there?
184.S: Ah ... I know because I'm constantly told by the media and

185.the public image of educators in general that ah... you have
186.to be perfect.
187.I: They know.
189.S: Because they know. Everybody's been in a classroom with
190.either sawdust, wood or arborite now a days and they know
191.what it was like so therefore you know, how come my kid keeps
192.running away ah... how come you haven't solved that ... ah
193.I: That goes back to the weight of expectations doesn't it?
194.S: Yeah, exactly!
195.I: And that is what is nerve wracking.
196.S: Yup. Until... I think it's nerve wracking until you learn
197.to live with that. Until you learn to expect the fact that's
198... my occupation.
199.I: What's the "that" that you have to live with?
200.S: That ... It's always going to fall somewhat short of the
201.expectations, somebody's expectations... or ... Sorry re-
202.phrase ... That somehow no matter what you do it is going to
203.fall short of.... somebody's expectations and that
204.expectation may even be mine. O.K. Whether it's EPSB laying
205.down policies and objectives or even ourselves laying down
206.the objectives. Ah... you never quite make it and if you
207.don't make it have you failed? Ah ... in some cases, yeah, I
208.have failed, but I'm not certainly a failure as a person.
209.I: Join the human race.
210.S: And that took a lot of years for me to learn.
212.I: Well I have a question here that you might be interested
213.in exploring for a minute or two. When you're talking about
214.expectations you're talking about trance words... I ... this

215.is my bias coming through...

216.S: O.K.

217.I: By the very nature that they are so nebulous they are

218.bound to guarantee either failure or success ... you know you

219.can make them into anything you want..

220.S: Yeah.

221.I: What I'm really curious about here is when you're sitting

222.there with this girl who is having an affair with someone

223.else uh - where does expectations fit into that specific ..

224.S: O.K. elaborate. My expectations?

225.I: Where does the word expectations even fit in there?

226.S: Yeah, O.K. I follow uh... My Scottish Presbyterian

227.upbringing, values, kind of start coming into play, uh

228...which is very hard to resist, O.K.

229.I: O.K. What happens with you then.

230.S: Well, then I'm messed up with my own value structure.

231.I: And how, how ...

232.S: With I ... With what I ... depending on ... well, not

233.depending on the situation ... in the particular situation...

234.I: Yeah.

235.S: ... It shouldn't have been happening by my value

236.structure, O.K. ah .... There is no way ... other than the

237.fact that at one point I did say ... a ... I didn't think she

238.should be doing it. O.K.... or should be having this affair,

239.but it was as a minor point. O.K.... I was ... that's a very

240.minor point. It was sort of my own personal opinion is ...,

241.but that came later after many interviews.

242.I: Can I pursue that one just a little bit here.

243.S: Sure.

244.I: This meant that you put yourself into the process.

245.S: Oh sure, yes.

246.I: How's that?

247.S: Ah ... for me that's normal. Ah... that' part of trying

248.to visualize, O.K. what's happening and trying to visualize

249... you know... at some point you try to visualize things

250.from within the client's brain and their perceptions an -

251.ah... that's there always ... ah ...

252.I: And how do you experience that? How is that for you? What

253.is that like?

254.S: Well, sometimes it's kind of fun. Ah...

255.I: Yeah!

256.S: You know, because you have the joy of seeing or attempting

257.to see life or vignettes of life through somebody else's

258.eyes. And ah... at the same time you don't have to play God

259.with it. You can try to identify with the client what's

260.happening and you're working with them through a... what they

260(a)perceive as a problem.

261.I: Yeah, interesting words ... with them.

262.S: Oh yeah! I told you I was trained 15 - 20 years ago

263.(laughter). What concerns me is that not that ... those of

264.us who were trained 15 - 20 years ago .. ah ... are all that

265.unique or not necessarily all that great. But .. ah ... I

266.look at people that are called counselors now - ahem - and in

267.many cases in the school system it has become another name

268.for budget saving device and as an administrator ... You

269.know, how the hell are they surviving? And Maybe that's ...

270.maybe that's the way to survive - not having to think
271.anything through, just dealing with ... black and white
271(a)stuff.
272.I: Now you're talking about, at in your opinion, what
273.counseling is not.
274.S: Exactly, It can't be. (Both talking at once; not
275.intelligible)
276.I: Thanks Brian. That's good. I am really tempted to continue
277.this interview for a while.
278.S: Sure! Anything.
279.I: O.K. because there are some things coming out here that ...
280.that in terms of mu perceptions of ... living experiences
281.versus something that's almost like blue printing human
281(a).beings...
282.S: Oh yeah, yeah!!
283.I: ... is coming out. But I think I'm going to leave it
284.really open for you in terms of this. Aren't there other
285.things ... If you're talking and really wanted to talk about
286.the essence of counseling to someone and make it alive. What
287.else would you like to say?
288.S: Well ... ah ...
289.I: What give it meaning for you? You've answered that already
290.a number of times.
291.S: Well... that's ... that's really tough ..... It's for me
292.it's not just working in this office. It's working at a
293.school, because I've always enjoyed a school environment. Ah
294.... it's working with an individual student; it's working
295.with a group; it's working with ... ah ... classrooms it's

296.coaching, it's ... ah ....There is despite what the Education
297.Journals would like to lead people to believe, there is a
298.certain ... to me ... there is a certain joy of being a
299.teacher. Ah ... A lot of nightmares, but there is a certain
300.joy of being a teacher and the joy is in working with the
301.students and ... counseling provides... on a more ... in
302.depth level the best opportunity to enjoy that part of young
303.people growing. You know I'm really sounding altruistic! Ah
304.... I'm very practical... a very practical person, but it's
305.coming out very altruistic and I guess maybe that's what it
305(a)is. Ah ...
306.I: Give me a practical example Brian.
307.S: Oh, that's awful hard.
308.I: Your altruism will still come through (laughter).
309.S: Ah... I teach ... social studies as well as being a
310.counselor. I'm basically six seventh counselor and one
311.seventh teacher. I enjoy teaching... I enjoy leaving this
312.office to go to teach and I enjoy leaving my classroom to
313.come back here and teach. But at this level there is ... a
314.definite division between the classroom and the counselor ..
315.the counseling office in that ... oh ... I think I'm fairly
316.personable in the classroom and I've never had at least in
317.this school, at least in two high schools, I've never had any
318.difficulty with a student making the transfer ... having me
318(a).as a teacher and not being able to deal with me as a
319.counselor. Ah ... but in the counseling office .. ah ..
320.there's a more in-depth ... relationship, more ... ah ...
321.personal relationship than could ever be in the classroom.

322.Ah ... sometimes negative ... but generally ... relatively
323.intimate. I'm not afraid to talk to you , you're not afraid
324.to talk. You know, that kind of thing. And that is something
325.that doesn't ... You know, besides from my family life, does
326.not happen. ... Ah ... in any other part of my life. I doubt
327.if it would in a business man's life. If ever, I am assuming
328.it does at the pub or wherever. But that kind of ... ah ...
329.sharing, and I don't like the term sharing ah ... between
330.human beings ..ah .. I think I'm very fortunate, it happens,
331.and I enjoy that. ... I am subject to all the rules af an
332.educational system, EPSB, ah ... that for the most part I
333.have no difficulty with. I don't get stuck between the
334.policy says Thou shalt not do this and ah generally I find
335.those policies are pretty right and pretty much accurate in
336.what they're trying to do. So I don't, you know, ...abuse
337.that because a lot of counselors I worked with when I first
337(a).started in the late 60s and early 70s ah ... were
338.Messiahs. They were going to lead us all out of the
338(a)wilderness...
339.I: Uh huh.
340.S: ... and by basically alienating teachers from what was
341.going on in the counselor's ... The practical side of a
342.counseling job is a lot of paper work ...
343.I: Definitely for you though.
344.S: For me, I've never had any trouble with it. It's .. ah ..
345.September is composed of of examining and making certain
346. students are in the right programs.. ah ... doing a
347.student's timetable that's been messed up because of conflicts

348.or whatever ... ah. I enjoy that. That's almost a .. its a
348(a).mental game .. ah ...
349.I: Chess?
350.S: Yeah .. ah ... Can I beat this one? Can I get this kid
351.what he wants or .. ah ... you know, having to force the
352.ultimate calling the parents in and the kid in and having to
353.say no we can't do it. Ah ... that I don't like and ah ...
354.the paper work, the paperwork, the referrals, the ah ...
355.certain time of the year the paperwork is overwhelming to the
356.exclusion of .. to the point where you have to shut your
357.door and do it and whether that's referrals, or programming
358.or post-secondary planning or career searching ..ah .. or
359.demands of teachers on you, administrators on you .... Ah
360.demands of the administrators are ... the administrators have
361.a problem ... in that ... I view administration, generally,
362.as very fine people who don't know sometimes what to do with
363.counselors. O.K. They ... know we should be involved with
364.new students in the school and I think they're right... to
365.formalize that they make us do their time tables. Ah
366....which takes... which is O.K., but it ...formalizes our
366(a).role at the same moment.
367.I: Uh huh.
368.I: Ah... Oh gee! We're short a couple of teacher. So today's
369.counselor goes up. on ... the time table, for the final
370.exams, is a little rugged so .. we're going to put you guys
371.into to do that. Those kinds of things. Some of them are of
372.necessity I don't mind. I'm a teacher. Ah... part of the

373.teaching staff. But .. ah ... some of the expectations,
374. depending on your administration, are very different ... The
375.emphasis on the school's career education because we're an
376.academic school, fine, I don't have any difficulty with that
377.... ah ... but the emphasis has been so much that personal
378.counseling is started to lose and so ... my partner and I are
379.back in fighting to get some personal counseling designated
379(a).as an important function of ours.
380.I: So what you're talking about right now in terms of
381.counseling is your struggle to assert yourself in terms of
382.what it is that you want to be doing.
383.S: You mean what your roles are? Yup ... and at the same time
384.you're trying to please ... you know ... back with where we
385.started ... you're trying to please administrative
386.expectations, many of which are very real to the
387.administrators. To some teachers you're trying to satisfy
388.teacher requests that sometimes are impossible ... ah ... you
389.know .. straighten this boy out and...
390.I: What happens to you when that happens?
391.S: I tend to laugh ... ah ... you know ... are you going to
392.give me 5 or 10 minutes to do this ... that kind of thing and
393.that tends to relax things.
394.I: Uh huh.
395.S: Ah .. it was my way of saying forget it.
396.I: Yeah.
397.S: O.K. I'll do my damndest but ah ... don't lay that one on
398.me. If the kid has been ... ah ... been a behavior problem
399.in your classroom chances are he's ... perhaps been a

400.behavior problem for the last 8, 9, 10 years and you're gong
401.to ask me to solve it in one meeting with the kid or 2 - 3
402.meetings with the kid? You know, let's get our expectations
403.straight. If you can't handle him as a teacher how is a
404.comlete and utter stranger going to handle him in an
405.abbreviated amount of time. Ah ... Generally speaking with
406.the the 4 - 5 schools I've been in ..... and since the last
407.2, the last 3 anyways, once I establish my role to the staff,
407(a).I have no difficulties with the staff in how they view me.
408.Ah ..... I'm not a psycho-analyst or a psychiatrist or a
409.doctor or anything. I am a little counselor who tends to do
410.his job. Don't ... What I guess I'm trying to say is , don't
411.expect more of me than you would of yourself. O.K. and
412.that's that typical and the same with other things that took
413a long time .. ah ... my relationship with the staff at this
414.school... is ... pretty good... It has taken me because of
415.my anger at being surplused ... on 2 occasions ... but it's
416.taken me in the schools I've been in .. its taken me ...
417.about half a year to establish myself and to establish me
418.with me and to establish me with the staff. Oh... Each
419.school I move on to .. it takes less time. Ah... I don't
419(a).find myself in bitter situations. People who don't like
420.me or like what I do. Ah ... and there are those ... ah ...
421.on a professional level we get along fine. Those teachers
422.have no expectaion of me which I try to work on, but by the
423.same token I seldom have any expectations of them ... you
424.know ... and we get an early understanding .. ah ...
425.I: Sort of...

426.S: Yup. Although I am .. you know, but one teacher here who
427.is a typical 50s math teacher who has no use for anything
428.involving student aid or student assistance at all and ah...
429.It's taken two and a half years, but I trained him ... now
430... whereas in the staff room in the past he would complain
431.about some little kid who had done this or another thing ...
432.ah ... why didn't somebody do something about it ... I'll try
433.to have that kid in my office that afternoon. Ah ... I'm just
434.finishing my 3rd year here, he will now come to me and say
435.look I'm having trouble with so and so.
436.I: What does that tell you and what is that like for you?
437.S: That feels good. O.K. Ah ... It's also one of the
438.frustrations of having moved to a number of schools. Before
439.you can ... It's taken me three years with this man and this
440.man is a very intelligent fellow, but it has still taken 3
441.years to get that across and ah ... It's rewarding you know,
442.the effort I put in has paid. I'm not sure what will happen
443.if I ever scew up. Ah and That brings us back to the other
444.things ... constant worry that you're not going to do quite
445.what somebody expects you to do. But ah ... you live with
446.that.
447.I: Thanks, Brian.